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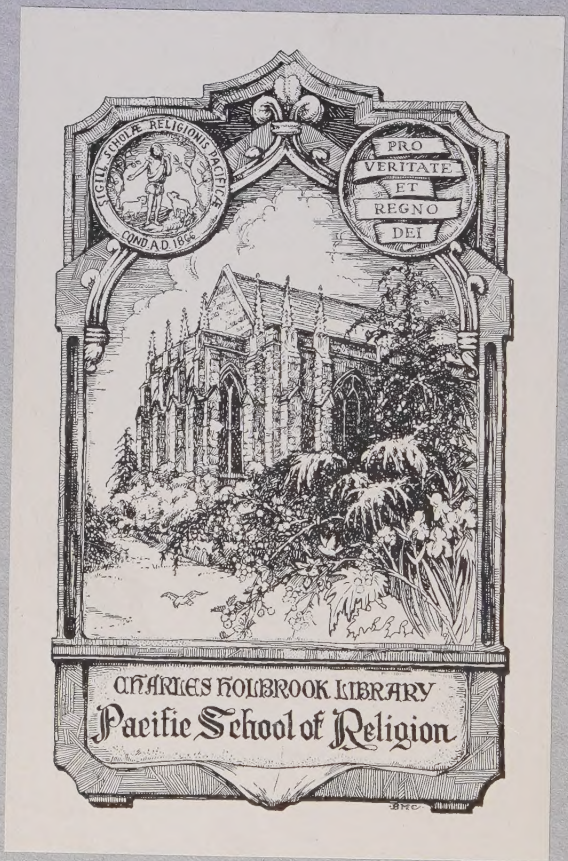
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To

MAX LEOPOLD MARGOLIS

AND

GEORGE FOOT MOORE

Max Leopold Margolis
1866—1932

George Foot Moore
1851—1931

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TABLE OF CONTENTS

PAGE

I—Introductory Statement 1

II—Prolegomena to an Edition of the *Sifre* on Deuteronomy
Louis Finkelstein 3

III—Divine Names and Attributes in Hellenistic Jewish Literature
Ralph Marcus 43

IV—An Historical Study of The Canonization of the Hebrew Scriptures
Solomon Zeitlin 121

V—List of Members, Fellows and Contributors 159

INTRODUCTORY STATEMENT

The American Academy for Jewish Research was organized on June 15, 1920. Its purposes are:

1. The furtherance of Jewish learning through periodical meetings at which learned papers shall be presented and discussed.
2. The formulation and carrying into effect of scholarly undertakings of a cooperative character.
3. The issuance of publications.
4. The promotion of relations of fellowship and cooperation between scholars and learned organizations in America and those in other countries.
5. Furnishing opinions upon scholarly projects submitted to the Academy.
6. And through such other means as may, from time to time, be determined by the Academy.

The original officers were: Professor Louis Ginzberg, President; Professor Gotthard Deutsch, Vice-President; Professor Henry Malter, Secretary; Professor Jacob Z. Lauterbach, Treasurer.

The Academy was incorporated under the laws of Maryland, on December 20, 1929. The present officers are: President—Professor Alexander Marx; Vice-President—President Julian Morgenstern; Recording Secretary—Dr. Leo Jung; Corresponding Secretary—Professor D. S. Blondheim; Treasurer—Professor Jacob Z. Lauterbach.

The Executive Committee comprises in addition to the officers: Dr. Solomon Solis Cohen, Philadelphia, Pa.; Professor Louis Ginzberg, New York City; Professor Isaac Husik, Philadelphia, Pa.; Dr. G. A. Kohut, New York City; Dr. Abba Hillel Silver, Cleveland, Ohio; Dr. Solomon L. Skoss, Philadelphia, Pa.; Professor Harry A. Wolfson, Cambridge, Mass.

The membership of the Academy is made up as follows:

a. Fellows, scholars who are active in the field of Jewish learning.
b. Patrons, persons interested in Jewish learning, who give not less than one hundred dollars a year to the Academy.

c. Contributing Members, persons interested in Jewish learning, who give not less than twenty-five dollars a year to the Academy.

d. Members, persons actively or sympathetically interested in Jewish learning who pay dues of five dollars a year.

A public meeting was held on December 27, 1932, at which the following papers were presented:

Divine Attributes in Jewish Hellenistic Literature, by Professor Ralph Marcus;

The Kedushah and the Benedictions of the Shema, by Professor Louis Finkelstein;

Till What Time Was Hebrew Continued as a Spoken Language, By Professor Shalom Spiegel.

A special meeting of the Fellows of the Academy was held on February 23, 1932, at which Professor Louis Ginzberg presented "Some Notes on the Book of Tobit."

A third meeting of the Fellows was held on November 24, 1932 (Thanksgiving Day), when those present reported on the progress of their research studies.

Owing to the absence of Professor Blondheim in Europe, his duties as Corresponding Secretary of the Academy were discharged from June to December 1931 by Dr. S. L. Skoss; and from January to September 1932, by Professor Louis Finkelstein. Professor Finkelstein also saw the present volume through the press.

PROLEGOMENA TO AN EDITION OF THE SIFRE ON DEUTERONOMY

LOUIS FINKELSTEIN

The *Sifre* on Deuteronomy has appeared eleven times, each time in conjunction with the *Sifre* on Numbers.[1] All of these editions derive their text, in the last analysis, from the *editio princeps* (Venice 1545) although in some instances the readings of Rashi, Nahmanides, the *Yalkut*, the *Pesikta Zutreta*, and some fragmentary manuscript material were utilized. In undertaking to prepare the critical edition of the *Sifre* on Deuteronomy which the late Dr. H. S. Horowitz[2] of Breslau had projected I had the

[1] The editions are as follows: Venice, 1545; Venice, 1753 with Latin translation in the Thesaurus of Ugolinus based on ed. Venice, 1545; Hamburg, 1789, a reprint of the first edition; Sulzbach, 1802 based on ed. Hamburg; Minkowicz, 1803 based on ed. Hamburg; Radwill, 1820 (the *Sifre* on Numbers of this edition had been printed in Dyhernfurth, 1811), based on Hamburg text, but having the sections numbered and containing emendations and marginal commentary by Abraham Lichtenstein, and also scattered variants from a manuscript; Vienna, 1864, Friedmann's edition, based on Minkowicz text, but utilizing the Radwill Edition as well as readings of Rashi, Nachmanides, *Yalkut*, *Pesikta Zutreta*, and the Ms. Commentary of R. Hillel and following the Radwill edition in the numbering of the sections; Lemberg, 1866, based on Sulzbach text with the addition of a few notes of Rabbi Joseph Saul Ha-Levi Natanson; Wilna 1866, text of Radwill edition with notes and emendations by R. Elijah Gaon of Wilna, and containing in an appendix the commentary of R. Suleiman; Wilna, 1891, in the edition of Pentateuch with commentary of R. M. L. Malbim, a reprint of Wilna, 1866; Berlin, 1925 a reproduction of Venice, 1545. The *Sifre* on Numbers was published in a critical edition by the late Dr. H. S. Horowitz of Breslau (Leipzig, 1917). Of the rarer editions, that of Venice was given to me by Professor Alexander Marx from his own fine library; that of Sulzbach was loaned to me by Dr. A. S. Oko from the Library of the Hebrew Union College, the others are found in the Library of the Jewish Theological Seminary.

[2] In the forthcoming edition, I have included all the notes left in Ms. by the late Dr. H. S. Horowitz. He had not collated any of the Mss. for the *Sifre* on Deuteronomy but I did have the use of his readings from the *Yalkut*.

use of all the earlier editions of the *Sifre* as well as of the following material:

א Ms. Acc. Or. 1928, 328 of the Staatsbibliothek in Berlin.[3]

ב Ms. Neubauer 151 (Bodl. 150, Uri 119) of the Bodleian Library, Oxford. This Ms. is dated Adar, 5051 (1291).[4]

ג Genizah Fragments as follows:

ג[1] Found in Taylor-Schechter Collection, Box C 2, consists of two leaves, on one sheet, written in cursive oriental script, each leaf 13 by 18 cm. 19–21 lines to the page covers the *Sifre* as follows: fol. 1 (recto) begins with section 14 (M. Friedmann 68a, line 17) אלא יודע אני מה and extends to section 16 (68b, line 18) אמר להם אלעזר; folio 2 (recto) begins with the words ובעולם הבא ככל אשר (apparently the final words of the section on דברים but not found in any other text) continues with פרשה ז' ואתחנן אל ה' זהן שאמר (section 26, f. 70a, line 30) and extends to the words ונטל את כל כלי ביתו replacing the words ונטל בניו ובנותיו (f. 70b, line 13).

ג[2] Fragment of a collection of aggadic sayings, found in Taylor-Schechter Collection, Box C2. Two citations from the *Sifre* occur in this collection one covering § 47 (83a, 19) למי שעתיד לעשות to (83b, 6) מעשה בראשית (replaced in

[3] This manuscript was generously brought to my attention by Professor Ismar Elbogen and Dr. Gotthold Weil. As will be seen in the course of the article it is one of the most important witnesses to the text of the *Sifre*. It is written in Italian hand of the fourteenth century, and covers practically the whole of the *Sifre*.

[4] The Oxford Ms. is described by Neubauer as being written in "Greek rabbinic characters." Following him, Margoliouth describes the British Museum text, the writing of which is similar to that of Oxford, as being in "Greek (?) square rabbinic hand." But these identifications of the writing are altogether unreliable. Hebrew paleography is still in its infancy, and no real identification of square characters can yet be made. But insofar as a comparison of writing may be useful, it is clear that the writing of these manuscripts is *not* Greek. One of the clearest evidences of Greek writing is the emphasis on the left downward stroke of the *tau* (see Jewish Encyclopedia, art. Manuscripts, Vol. VIII, p. 310, plate 111, no. 51). Furthermore the *zadi* in Greek, as in oriental, writing, is written with the first stroke reaching the top rather than the bottom of the oblique stroke. Neither of these characteristics are to be found in the writing in question. There is much more to be said about the matter, but the space here available does not permit a discussion of problems of paleography.

the Ms. by סידורו של עולם); the other 333 (140b, 1) מיכאן היה ר' מאיר to (line 6) העולם הבא. I regret that I did not have this manuscript photographed when I was in Cambridge, and have had to rely for the readings entirely on the collation I made there.

ג[3] Ms. Oxford Heb. d. 47 (Neubauer-Cowley 2669 part 17).[5] Two leaves, four pages, 26–28 lines to the page; Square oriental script, containing the passages § 209 (112b, line 2) ואפילו הם מאה to § 217 (113b, line 27) לתת לו פי שנים; and from § 253 (120a, line 33) בנים אשר יולדו to § 261 (121a, line 24) ר' אליעזר (Ms. reads ר' לעזר).

ג[4] Ms. Oxford Heb. c. 10 (Neubauer-Cowley 2679 part 5) two leaves, large, square, oriental hand; 25 lines to the page. Folio 1 begins 306 (130b, line 11) אמר לה הריני extends to (line 43) וחרה אף corresponding to ועצר את השמים of usual text; Folio 2 covers from 306 (132b, line 5) עולה לה' to (line 40) שהאמין בעולמו ובראו ואין עול אלא.

ג[5] Fragment of two leaves in Taylor-Schechter Collection Box C2; covers *Sifre* from 339 (141b, line 1) אצל to 353 (146a, line 13) דושנה של יריחו שיהיו. First leaf irregular in outline. Breadth, 24 cm; length 17 cm. on one side; 11 cm. at the other end. Second leaf, attached to the first and continuous with it, torn slightly at the bottom. 19 cm. long, 24 cm. broad, f. 1. recto contains 30 lines; verso 31 lines; f. 2 recto, 35 lines; verso, 41 lines.

ג[6] Fragment of two leaves, parts of the same sheet, in the Taylor-Schechter Collection, Box C2. Each leaf, breadth 15 cm. length 18 cm.; 26–28 lines to the page. Leaf one begins (recto) with § 339 (141b, line 2) אצל אהרן אחיך and extends (verso) to section 342 (141b, line 34) הרוצצות אביונים וגו' חזר; Leaf 2, begins (recto) with the words שלוקין ואף על פי שבוזזין (§ 344, f. 143b, line 9) and continues (verso) till כשהן עשוין אגודות § 346 (f. 144a, line 8).

ד *Editio Princeps*, Venice, 1545.

[5] The photographs of the Bodleian Genizah fragments of the *Sifre* were kindly given to me by the family of the late Professor Israel Abrahams, together with the collation between them and the text of ed. Friedmann prepared for Dr. Abrahams by Dr. Herbert Loewe.

ה Citations from the *Sifre* on Deuteronomy in *Midrash Ha-Gadol.* I have used the text as printed in *Midrash Tannaim* of Hoffman.[6]

ן Glosses to Lichtenstein edition by his son from the manuscript used by them, containing extracts from a commentary by a "Spanish Rabbi," identical with that of R. Suleiman ibn אוחנא published at the end of ed. Wilna, 1866. (See prefatory note to Commentary of R. Suleiman in Wilna Edition).[6a]

ס Citations of the *Sifre* in *Yalkut Shimoni.*[7]

כ Citations of the *Sifre* in *Yalkut Ha-Makiri.*

ל Ms. British Museum (Margoliouth 341, Add. 16, 406).[8]

מ Ms. of the *Midrash Hakamim* belonging to Prof. V. Aptowitzer. The photographs of this Ms. were obtained by the Jewish Publication Society in connection with the forthcoming edition of the *Mekilta*, now being prepared by Prof. J. Lauterbach, who kindly permitted me to use the part relating to Deuteronomy. For a further description of this Ms. see below Note 12.

נ Citations from the *Sifre* on Deuteronomy in a fragment of a lost Yemenite *Midrash* found in the State Library at Leningrad, by Professor David Maggid.

ע Citations from the *Sifre* in the Commentary by Yedaiah Ha-Penini. Professor Alexander Marx kindly called my attention to the Ms. of this Commentary found in the Library of the Jewish Theological Seminary of America, numbered M 148, and containing comments by the author on seven midrashim, beginning with *Bereshit Rabbah.*

פ Citations from the *Sifre* in the Commentary by R. Hillel.

[6] The variants to the reading of the *Midrash Tannaim* collected by Professor Marx for Professor Hoffmann's use, and published in *Midrash Tannaim* pp. 253ff. are given by me under the symbol ן[1].

[6a] R. Suleiman אוחנא lived in Safed about 1600. See Geiger, Jued. Zeitschrift. IX, 22; and Schechter, Studies in Judaism, Second Series, p. 306.

[7] For this source I used both the Oxford Ms. (Neubauer 2637, Heb. f. 6) and the *ed. princeps* (Salonica 1526) as well as the citation from the *Sifre* in the *Yalkut* on the Prophets and Hagiographa (ed. pr. Salonica 1521).

[8] The photographs of this Ms. were kindly put at my disposal by the family of the late Dr. H. S. Horowitz.

I utilized for this source the Ms. in the Staatsbibliothek at Frankfurt-am-Main (*Cod. Merzbacher* 97) kindly loaned to me for this purpose by my friend, Professor A. Freimann, the Librarian.

ק Citations of the *Sifre* on Deuteronomy, sections 31–36 and 41–47, found in Ms. H 2736 of the Casanata Library, and photographed for me through the kindness of the Librarian. The manuscript contains excerpts from the tannaitic Midrashim to the parts of the Pentateuch occuring in the daily Liturgy, that is the *Mekilta* to the Song of Moses, the *Sifre* on Deuteronomy for the first two sections of the *Shema*, and the *Sifre* of Numbers for the third section as well as for the Priestly Blessing, and Numbers 28.1–14, dealing with daily, Sabbath and New Moon sacrifices. Square Italian characters with glosses in cursive Italian hand.

ר Ms. of the *Sifre* in the Vatican Library, photographed for me through the kindness of Mgr. Tisserant. (Assemani, 32). Square Italian characters.

ש Fragment of the *Sifre* to Deuteronomy beginning with the words עושה כן מוכר אתכם מיד ומסגיר אתכם מיד (§ 323, 138b line 12) and extending to והשלכתו מידך ומה אותות (§ 340, 141b line 12). Photographs of this Ms. were procured for me by the *Gesellschaft zur Foerderung der Wissenschaft des Judentums* who inform me that the original is from one of the small city archives in Germany. The Ms. is in square French characters.

I. The French Sources

Even a cursory examination of the variant readings from the different sources shows the close kinship between ב, ל, ד, and the texts used by Rashi and the *Yalkut*. The descent of these texts from a single parent is demonstrated by the frequency in which errors not found in other texts, prove to be common to these. The following are examples of some characteristic readings of this group:[8a]

[8a] In citing the readings I have tried to simplify matters by omitting insignificant variations between texts in general agreement. Throughout the citations in this

Location	Correct Reading	Erroneous Reading
I. § 5 (66b, 12)*	זו שפלת לוד (להר ר) ושפלת דרום [א מ ה ר, פס' זוט']	זו שפלת דרום [ב ט ל ד, רש"י]
II. § 34 (74a, 29)[9]	שנאמר ויצאו [ויגשו ק] בני הנביאים [א מ ה ר ק, פס' זוט']	שנאמר בנים אתם לה' אלהיכם ואומר ויצאו בני הנביאים [ב ל ד, רש"י]
III. § 38 (77a, 15)	מצרים שותה מן הנילוס ובבל שותה מן הנהר א ב ל ארץ ישראל אינה כן [א מ ה ר]	מצרים שותה מן הנילוס ובבל שותה מן הנהר יו ב ל ארץ ישראל אינה כן [ל ד ובילקוט חסרה המלה יו ב ל]
IV. § 43, (82a, 32)	בשנת עשרים ושלש [א מ ה ר ק פ]	בשנת עשרים [ט ל ד]
V. § 45 (82b, 27)[10]	בראתי לכם יצר הרע שאין רע הימנו הלא אם תיטיב שאת היו עסוקין בדברי תורה ואינו שולט בכם ואם פורשים אתם מדברי תורה הרי הוא שולט בכם שנ' לפתח חטאת רובץ, ואליך תשוקתו כל משאו ומתנו אינו אלא בך וכו' [א מ ה ר ק]	בראתי לכם יצר הרע בראתי לו תורה תבלין כל זמן שאתם עוסקים בה אינו שולט בכם שנ' הלא אם תיטיב שאת ואם אין אתם עוסקין בתורה הרי אתם נמסרים בידו שנאמר ואם לא תיטיב לפתח חטאת רובץ ולא עוד אלא שמשאו ומתנו בך וכו' [ט ל ד]

article I have indicated errors arising from omission by homoioteleuton with an asterisk.

[9] The citation of the verse בנים אתם לה' אלהיכם found in the French sources is naturally irrelevant to a proof that pupils are called children.

[10] The reading of the French sources in this instance is obviously influenced by that of the parallel *baraita* in the Talmud, Kidd. 30b.

Location	Correct Reading	Erroneous Reading
VI. § 53 (86b, 4)	והיה רומזו ליטול מנה יפה [א מ ר]	והיה דומה ליטול מנה יפה [ט ל ד]
VII. § 96 (94a, 6)	לעשות הישר בעיני ה' אלהיך זו שאמר ר' ישמעאל הישר בעיני שמים [א מ ה ר]	כי בך בחר ה' אלהיך זו שאמר ר' ישמעאל הישר בעיני שמים [ב ט ל ד]
VIII. § 111 (97b, 5)*	אף ז' שנים האמורות במלוה ז' שנים לכל העולם ר' יוסי הגלילי אומר הרי הוא אומר קרבה שנת השבע שנת השמיטה אם שבע שנים לכל אחד ואחד היאך היא קריבה אמור מעת השבע שנים לכל העולם יכול יהיה וכו' [א מ ר פ]	אף ז' שנים האמורות במלוה ז' שנים לכל העולם יכול יהיה וכו', [ב ט ל ד]
IX. § 158 (105b, 7)	והלא דברים קל וחמר ומה מצרים שהברית כרותה עליה עבירה מחזירתם לשם [א מ ר, כוזרי מאמר שני סי' כ"ב]	והלא דברים ק"ו ומה מצוה שהברית כרותה עליה עבירה מחזירתם לשם [ב ט ל ד]
X. § 212 (112b, 27)	וראיה לדברי ר"א [א מ ה ר, רמב"ן]	וראיה לדבר [ב ל ד]
XI. § 223 (115a, line 14)	אין לי אלא קרוב רחוק מנין ת"ל ולא ידעתו [א מ ה ר ז רמב"ן]	אין לי אלא קרוב רחוק מנין ת"ל ואספתו [ב ט ל ד]

Location	Correct Reading	Erroneous Reading
XII § 281 (124a, 10)*	עובר בשני לאוין ואם היה גר יתום עובר בשלשה לאוין [א מ ה ר, פס' זוט', רמב"ם לאוין ר"פ]	עובר בשני לאוין [ב ל ד]
XIV. § 286 (125a, 19)	ת"ל פן יוסיף מכל מקום [א מ ה ר ז]	ת"ל לא יוסיף [ב ט ל ד הגה' מיימ', ספר יראים]
XV. § 297 (127a, 22)	מה שתירש תכבש וירשת וישבת בה משתירש תשב [א מ ר ה פס' זוט']	מה שתירש תכבש ותשב [ב ל ד]
XVI. § 301 (128a, 2)	מכאן אמרו בראשונה כל מי שהוא יודע לקרות קורא [א מ ה ר]	מכאן אמרו כל מי שהוא יודע לקרות קורא [ב ט ל ד]
XVII. § 304 (129a, 8)	אל תבטחו באלוף [א מ ר]	ואל תבטחו באלוף כי כל את עקוב יעקב [ב ט ל ד]

The close relationship between the texts of this group and *Yalkut* and *Rashi* (See examples I and II) seems to me to point to France as the country to which the original text from which they all derive came. This is borne out by the fact that sources like *Hagahot Maimoniot* and German texts generally, which in those early days were dependent on French sources, generally agree with the readings of this group.

Among the texts of this group, particularly close relationship is noticeable between ד and ל. It may be of interest to indicate a few special readings common to these two texts:[11]

[11] The *baraita* found in these texts alone at the end of *Ekeb*, telling the story of the founding of Rome by Romus and Romulus, is an addition from a marginal note. It is cited from the *Sifre* שבלי הלקט § 207, ed. Buber 83a; but this does not prove that ד and ל are necessarily Italian sources. As I shall show below, section VI, marginal notes such as this were found in very early sources, but some

Location	Correct Reading	Reading of ד and ל
I. § 2, (65b, 16)	היום מלמד שבאותו היום שלמו לו מעת לעת [א מ ר ב ובילקוט הג' שבאותו היום שלמו וכו']	היום מלאו שבאותו היום שלמו לו וכו' [ל ד]
II. 1 (64b, 15)[11a]	מתרעמים [א מ ר ב ט]	מתוכחים ומתרעמים [ד] מתגאים ומתרעמים [ל]
III. 4 (66a, 29)[11b]	ועתה הואל [והואל ב] לברך את בית עבדך [א מ ר ט ב]	ועתה הואיל וברך את בית עבדך [ל ד]
IV. 14 (68a, 19)[11c]	ואם אין אני בני ואם אין בני בן בני [א מ ה ג ר ב ט]	אם אינו בא [ל] אם אינו שומע [ד]
V. § 34 (74a, 15)	ושננתם לבניך, שיהיו מחודדים [א מ ה ר ק פ ב ט]	ושננתם לבניך שיהיו מסודרים [ל ד]

copyists found it convenient to omit them while others copied them. So that while the particular *baraita* happens to be omitted in our present Italian sources (see below section II) it might well have been on the margin of earlier codices, and might even have been incorporated into the text of some of them.

[11a] The reading of ל–ד arose obviously from a duplication of the letters מת before the word מתרעמים in the parent Ms. The copyists thought that the letters were an abbreviation whereas they were merely the scribe's beginning of the next word. The copyist of ל read the "abbreviation" as מתגאים; the copyist of ד as מתוכחים.

[11b] The text of the majority of the Mss. is certainly correct and is supported by the biblical source. From the reading of ב it appears that the early parent text of the French sources read ועתה הואל לברך, and the source of ל–ד "corrected" הואל וברך into הואל לברך, without taking the trouble to verify the reading from Scripture.

[11c] The authority for the longer reading is overwhelming. It seems clear that in the parent text of ל–ד, the phrase אני בני ואם אין was omitted by homoioteleuton. The scribes of ל and ד unable to make sense of the words ואם אין בני בן בני corrected them into the present readings.

Location	Correct Reading	Reading of ד and ל
VI. § 40, (78b, 24)*	לענין טובה הוא אומר תמיד עיני ה' א' בה לענין רעה הוא אומר המביט לארץ ותרעד לענין טובה כיצד וכו' [א מ ה ר ט וכן הגיה רמא"ש]	וכן לענין מדה [מדת ל] טובה כיצד [הא כיצד ל] [ל ד]
VII. §53 (86b ,7)	מודים מפויסים שאין חלק יפה כחלקן [ר, מ ומפויסים; א מפייסין; ט ומשבחים על כך מפויסים]	מודים ומקלסין [מקלסין ל] [ל ד]

II. The First Italian Group

The second group of sources which stands out from the rest consists of ר and ק. Although ק covers only a small part of the *Sifre*, it is evident that its source was practically identical with that of ר. The readings of the two manuscripts agree in almost every detail. The following examples of errors common to both are taken from the first three sections of the *Sifre* covered by ק. They might easily be multiplied from an examination of the remaining variants.

Location	Correct Reading	Reading of ק–ר
I. § 31 (72b, 2)	צום הרביעי [א ב ל ד]	הרביעי ר ק
II. § 31 (72b, 21)*[11d]	וישבו לאכל לחם וכי עלת על לב שהיו אחיו יושבין ואוכלין לחם ואחיהם הגדול אינו עמהם [א מ ה ועל הגליון בק]	וישבו לאכל לחם ואחיהם הגדול אינו עמהם ר ק

[11d] This passage is missing in the printed editions, but I have indicated the page and line in Friedmann where it should be inserted.

Location	Correct Reading	Reading of ק—ר
III. § 32 (73a, 30)	פורענות [מ ב ט[1] ל]; הפורענות [א ה ט[2]]	מ י ד ת פורענות [ר ק]
IV. § 33 (74a, 8)*	באברהם הוא אומר וכו', עד וכשם שהצדיקים משביעין יצרן [א מ ה ב ל ד]	[כל המאמר חסר ברק]

What is even more significant than the close kinship between these two Mss. is the fact that they and the French group form a unit as opposed to the others. This can be demonstrated again by a consideration of the errors common to all these texts and not found in any of the others.

Location	Reading of Italian-French Sources	Correct Reading
I. § 1 (64b, 31)*	ר' יוסי ברבי חנינא אומר הרי אומר במדבר וכו' [ר ב ל ד]	ר' יוסי ברבי חנינא [בן חנניה א] אומר הרי הוא אומר ועשית כפורת זהב טהור יבא זהבה של כפורת ויכפר על זהבו של עגל ר' יהודה אומר הרי הוא אומר וכו' [א מ ה]
II. § 32 (73a, line 20)*	ליהרג בכל יום [ר ק ב ל ד; ובילקוט הגרסה, ליהרג בכל יום אלא זו מילה]	ליהרג בכל יום אלא מעלה המקום על הצדיקים כאילו נהרגין בכל יום [א מ ה פ]
III. § 35, (75a, 1)	ואעפ"י שאין ראיה לדבר זכר לדבר שנאמר ידה ליתד וכו' [רק בלד]	ואעפ"י שאין ראיה לדבר זכר לדבר אף ידי יסדה ארץ וימיני טפחה שמים ואומר ידה ליתד וכו' [א מ ה פ]

Location	Reading of Italian-French Sources	Correct Reading
IV. § 42 (80b, 15)	ולא כענין שנאמר [ר ק ט ל ד]	ד״א ואספת דגנך תירושך ויצהרך דגנך לך תירשך לך ויצהרך לך לא כענין שנאמר [א מ ה]
V. § 43 (82a, 14)*	ועץ השדה לא יתן פריו [ר ק ל ד]	ועץ השדה לא יתן פריו או יהו עושין עצים להסיק בהן את התנור ואת הכירים ת״ל ועץ השדה לא יתן פריו [א מ ה]
VI. § 54 (86b, 20)*	כל הנסים שנעשו לו [ר ב ט ל ד]	כל הנסים שנעשו לו אף משה רבינו לא הוכיח את ישראל אלא משכלו ימיו משנטה למות משראה כל הנסים שנעשו לו [א ה פ; ובמ חסר הענין]

Location	Reading of Italian-French Sources	Reading of Other Sources
VII. § 56 (87a, 6)	ולהלן הוא אומר [ר ב ל ד]	אצל אלוני מורה ולהלן הוא אומר [א מ ה]
VIII. § 56 (87a, 8)	ולא הנחתם [הנחתים ל] [ר ב ל ד]	ולא ההניתם [א מ ה]
IX. 196 (110b, 24)*	אחד המארס את האלמנה [ר ב ל ד]	אחד המארס את הבתולה ואחד המארס את האלמנה [א מ ה פס׳ זוט׳]

Location	Reading of Italian-French Sources	Reading of Other Sources
X. § 203 (111b, 11)	כי ממנו תאכל מצות עשה [ר ב ט ל ד]	כי ממנו תאכל מצות עשה ואותו לא תכרת מצות לא תעשה [א מ ה פ פס' זוט']
XI. § 278 (123b, 20)*	[כל המאמר חסר בך ב ל ד, ספר יראים]	עני ואביון, אין לי אלא עני ואביון מנין לרבות כל אדם ת"ל לא תעשוק מ"מ א מ פ [ובה חסר העין]
XII. § 286 (125a, 15)	מנין שסמוך [וסמוך ב ד ל] לארבעים [ר ב ל ד]	מנין שהוא סוכם [שסכום פ] את הארבעים [מ פ, וכן הגרסה הנכונה במשנה מכות ג' א', מנין שסוכם את הארבעים, לפי גרסת כ"י מינכען, עיין בדקדוקי סופרים]
XIII. § 306 (132a, 1)*	ר' דוסתאי בר' יהודה אומר אם כנסת ד"ת כדרך שכונסים את המטר לבור לסוף שאתה מנזל וכו' [ר ב ל ד]	ר' דוסתאי בר' יהודה אומר אם כנסת דברי תורה כדרך שכונסים המים בבור לסוף שאתה זוכה ורואה את משנתך אם כנסת ד"ת כדרך שכונסים המטר לבור לסוף שאתה מנזל [א מ ה]

The close kinship between the various sources mentioned indicates that they all derive from a common parent text, which we may designate IF.

III. The Second Italian Group

A comparison of the readings of Ms. א and those preserved in the *Midrash Hakamim*[12] shows that they are closely related. Only a few typical readings need be given here. An examination of the variants in the forthcoming edition of the *Sifre* will show that the two sources are in general agreement.

Location	
I. § 13 (68a, 9)*	ת"ל וכו' עד אינם ממונים] ל' א מ
II. § 31 (72b, 21)	אלא שנתבשר מפי הק' שעשה ראובן תשובה [ר ק ב ל ד ה] אלא שכולן שוו בצדק [א מ]
III. §27 (71a, 10)	עמדתי וכו' עד וסלחת לעוונם] ל' א מ
IV. § 32 (73b, 2)	שכעור [ב ט ל] שהוא כעור [ד] שכעורין [ר ק] שכוער [ה] שעכור [א מ]
V. § 42 (80a, 22)	שלמצו המלכה [ר ק ה] הילני המלכה [ל ד] הורדוס המלך [ט] שלנציה המלכה [א מ]

[12] The manuscript of the *Midrash Hakamim* is written in an Italian hand (not Spanish as is sometimes said, cf. Albeck *Introduction to Bereshit Rabbah*, p. 115). The excellence of the readings in this source has been noted by Lerner in *Quellen und Ausgaben des Bereshit Rabbah*, p. 140ff.; and by the late Dr. H. S. Horowitz in his Introduction to the *Sifre* on *Bamidbar*, p. XIV. The general plan of the book is to cite the *tannaitic midrashim*: *Mekilta*, *Sifra*, and *Sifre* for the books which they cover, and *Bereshit Rabbah* for Genesis. In addition to these citations, the author frequently adds material of his own under the title חדושי הפרשה or חדושי הפרשה לפי פשוטו. In the Books of Exodus, Numbers and Deuteronomy these חדושי הפרשה are particularly full on the portions not covered by the tannaitic commentaries. In these *hiddushim* the author cites the *Sefer Yezirah* (p. 256 of Ms. Epstein) *Targum Jerushalmi* (p. 853); ספר תאני (p. 822); Saadia (p. 255); Ibn Ezra (pp. 286, 288); Maimonides (p. 692); Nahmanides (pp. 219, 246, 673, 824, 855). On p. 643 he cites the Talmud of Jerusalem. The author seems to belong to the philosophic school for he habitually uses rationalism to explain the Scripture (cf. pp. 257, 279, 281, 282, and 302). He recognizes, for instance, that the ספר מלחמות ה' was a book known to the Torah and since lost. Thus he remarks on p. 274: ויאמר כתוב זאת זכרון בספר הידוע והוא ספר מלחמות ה' ואיננו אתנו כאשר אין לנו ספר הישר ומדרש עדו הנביא ודברי הימים למלכי ישראל וספרי שלמה.

The discussion usually opens with a series of questions, cf. e. g. p. 610. A favorite expression is אתה המעיין הט אזנך (cf. p. 612, 638).

While it is impossible at the present state of Hebrew palaeography to fix without question the country and date of Mss. written in square hand, I believe that Ms. א is of Italian, fourteenth century origin. Certainly the marginal notes which are in cursive characters are from an Italian hand of the fourteenth or fifteenth centuries. The *Midrash Hakamim* is unquestionably of Italian origin. This is made certain by the two translations into the vernacular (לעז) given by the author. He translates (p. 643 of the Ms.) פרוזדוגמא by פְּרוֹדֶסטָה; and (p. 286 of the Ms.) עגלי מרבק by סְטַאלָה לי. Professor D. S. Blondheim has kindly given me the identification of these words and writes as follows: '*Prodesta* is an Italian dialectal form of *protesta*, which means originally (so Murray, N. E. D.) a "solemn declaration," especially (so Rezasco, *Diz. del linguaggio italiano storico e amministrativo*, Florence 1881, s. v. *protesta* II) of the "order to a riotous crowds to disperse." It seems in your text to be used in a more general sense. *Li Stalla*, "the stall, stable," jud.-ital. translation of מרבק.' The date of the *Midrash Hakamim* cannot be definitely fixed, but since the author quotes the *Milhamot Hashem* of Gersonides, he may well be placed in the second half of the fourteenth century, or the first half of the fifteenth century.

We have then in these two sources another group of Italian texts, parallel to that found in the Vatican Ms., and cited in Ms. Casanata.

I am inclined to think that the dates of ר and ק are earlier than those of א and מ; and for that reason believe that א and מ may go back to Spanish sources which were brought to Italy and after the wave of persecution which covered Spain in 1391. On the other hand it is also possible that they go back to Byzantinian sources, since so far as I can see, they do not always agree with the readings of the citations of the *Sifre* in Spanish works.[12a]

[12a] The citations in Spanish sources are insufficient to determine the character of the codices available in that country, if indeed they were all uniform. The matter is made more complicated by the fact that we cannot be certain whether the texts used in the Provence came from Spain, Northern France, or Italy. Nahmanides whose text may be taken as typical of the Spanish group sometimes agrees with א מ as against IF, but in other places has erroneous readings found otherwise

IV. The Earliest European Text

We have now to show that IF and א—מ are descended from a common source, which we shall then endeavor to prove also the source of the *Sifre* current in Spain, and of the texts utilized by R. Hillel in his commentary. In other words that all the texts extant in European countries ultimately derived from a single original, which we may name Eu.

As in the former analyses, it is best to be guided by erroneous readings which, having crept into an early text, are repeated in the later ones, or emended in such a way as to make the original error patent. We are fortunate in having available one non-European text, that of *Midrash Ha-Gadol*, which enables us to see how frequently all the European texts have inherited a single original corruption. The following readings will make the matter clear:

only in the Italian French group. Thus (I) the correct reading in § 203 (111b, 16) is that found in א מ ה פס' זוט, namely: הא אם מעכבך לבוא מפניך במצור קצצהו. Of this R. Hillel's text has retained only the words: והבא מפניך במצור קצצהו. But Nahmanides' text, like that of ר ב ט ל ד reads merely: קצצהו.

(II). On the other hand, Nahmanides alone agrees with א—מ in having some text to fill out the lacuna in § 38 (77a, 36): א מ reading: במה ברכו שנמנעו ממנו שני הרעב אעפ"כ נשלמו אחר מיתתו. ט ל ה read merely הרעב, and ר ד reads: רעב.

(III). At the beginning of the Sifre, § 1 (65a, 13) we find Kimhi's text, which seems to have been of Spanish origin, agreeing with א—מ against all others. The readings there are as follows: כתאנה זו שקצרה מלמטה [ב ד] כתאנה זו שקצרה מלמטה ורחבה מלמעלה [ר ל] כתאנה זו שרחבה מלמעלה וקצרה מלמטה [ט] כתאנה זו שצרה מלמטה ורחבה מלמעלה [א מ רד"ק זכריה ט' א']. These readings do not of course prove common descent of Kimhi's text with the source of א—מ, since the text is superior, but it shows the independence of the codes Kimhi used from IF.

(IV). In § 13 (68a, 12) we find the following passage is found only in א מ, cited from the Sifre in the ספר הזכרון of R. Abraham Bukrat, who also used a Spanish text: ד"א אל תהי קורא ואשימם בראשיכם אלא ואשמם בראשיכם. The passage is missing in ר ב ט ל ד ה.

(V). *Migdal Oz* on *Maim. Melakim* 3, 2, cites the following passage from the Sifre: בספרי פ' שופטים וז"ל היו לדוד שש נשים אמר לו הקב"ה ואם מעט ואוסיפה לך כהנה וכהנה. This is found only in א מ, and is lacking in all the other sources.

Examples might be multiplied but it is impossible on the basis of the data which I have to come to a definite conclusion regarding the relation of the א מ to the Spanish sources.

Passage	Erroneous Reading of Eu	Correct Reading
I. § 1 (64b, 24)	הא יתירה זו [א] יתירה זו [מ] הא יתירה [ר ט ב] האי יתירה [ד]	הא ותירא [ה]
II. § 9 (67a, 19)	כן הוא אומר בו [ר ב] וכן הוא אומר [א מ] הלא הוא אומר [ט] שנאמר בו [ד]	אדם שנאמר בו [ה]

III. At the beginning of § 12 (67b, 14) all sources except ה add, through an obvious error already detected in R. Elijah Gaon in his notes, the passage אמר להם לא מעצמי אני אומר לכם וכו'.

IV. § 12 (67b, 20)	ראובן בידוע [ביותר א] שאשתו יועצתו [ושואלתו ויעצתו ט] [א ר ב ט ד]	ראובן [ה]
V. § 13 (67b, 26)	אנשים ותיקים [א ר] כסופים [ב ט ל ד] כסופים כטופס [מ]	אנשים בחתיכה ובפסיפס [ה]
VI. § 14 (68a, 18)	שהם מונים אלף א ר ב ל ד פ שהם שמונת רבוא [מ]	שמונים אלף [ה, ועל הגליון בילקוט]
VII. § 15 (68b, 4)	חסר אחד נתפס [א ט ל ד] חסר אלף נתפס [ר] חסר אחד היה נתפס [מ] חסר נתפס [ב]	אינו נתפס אלא [ה ג1]
VIII. § 43 (81a, 23)	ואומר [ט ל ד] ל' [א מ ר ק]	מהו אומר [ה]
IX. § 73 (90a, 7)	לפני זריקת דמים [א מ ר ב ל ד]	לאחר זריקת דמים [ה]
X. § 188 (109a, 16)	אינו עובר בל"ת א מ ר ב ט ל ד]	עובר בלא תעשה [ה]

XI. In section 31, all the sources[13] except *Midrash Ha-Gadol* have a long interpolation covering more than a page in the Friedmann edition beginning with the words ישמעאל עבד ע"ז on 72a, line 29, and ending 72b, line 14 with the words יצחק יצא ממנו עשו.

It is noteworthy that the deviations common to the texts of this group are in almost every instance additions or verbal errors; there are barely any omissions by homoioteleuton. This is evidence of the care with which the original Ms. Eu was written. But there can be no doubt of the common origin of all the texts so far discussed, particularly when we compare their readings with those of the *Midrash Ha-Gadol* to the consideration of which we must now turn.

V. The *Sifre* Text in the *Midrash Ha-Gadol*

In using the text of the *Midrash Ha-Gadol*, several questions must arise. The first of them is, "Is the *Midrash Ha-Gadol* text a variant of the *Sifre* or is it a separate recension?"

Several facts show conclusively that the text of the *Sifre* in the *Midrash Ha-Gadol* is not a separate recension, but is copied from an original *Sifre* text, from which also Eu is derived. 1. Maimonides regularly cites the *Sifre*,[14] according to the text of

[13] The *Midrash Hakamim* does not indeed contain the passage, yet it cites the beginning of it thus: לפי שהיה יעקב אבינו מפחד כל ימיו ואומר אוי לי שמא תצא ממני פסולת כדרך שיצא מאברהם יצא ישמעאל שעבד עבודה זרה שנ' ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק שהיה עובד עבודה זרה. It would seem then that the passage was found on the margin of the source, and that the compiler copied only the first words (those spaced in the citation) into his text, deciding afterwards not to copy the remainder, realizing that they interrupted the continuity of the text. But the passage is cited completely in Aruk, s. v. ארבע and is referred to even earlier in the Commentary of R. Hananel to *Rosh Ha-Shanah* 18b. R. Hananel's text is thus clearly derived from Eu.

[14] Of the many examples of the identity of Maimonides' text with that of *Midrash Ha-Gadol*, only a few can be cited here. (I) All the other texts read § 99 (94b, line 1) ר' אליעזר אומר מנין לצורם אוזן של בכור ואכל ממנו שעובר בלא תעשה ת'ל לא תאכל כל תועבה אחרים אומרים בפסולי המוקדשין הכתוב מדבר נאמר כאן תועבה ונאמר להלן לא תזבח לה' אלהיך שור ושה [וגו' כי תועבת ה' אלהיך הוא] מה תועבה האמורה להל

the *Midrash Ha-Gadol*, showing that in his time and country (Egypt) the usual *Sifre* text was that preserved for us in the *Midrash Ha-Gadol*. 2. At least one *Genizah* fragment of the *Sifre* (ג[1]) has readings identical with those of the *Midrash Ha-Gadol*. 3. There are a number of patently erroneous readings common to the *Midrash Ha-Gadol* text and found in all the other texts of the *Sifre*, which could only have arisen through scribal errors in the ancestral manuscript. I will give a few examples of these, citing wherever possible the authority for the emendation or the parallel source of which an emendation is proposed.

Passage	Erroneous Reading	Correct Reading	Authority for Emendations
I. § 2 (66a, 12)	הקלות והחמורות ה ז ד ו נ ו ת ו ה ש ג ו ת והכללות והפרטו'	הקלות והחמורות הגזרות שוות והכללות והפרטו'	זרע אברהם, הגר"א:

בפסולי המוקדשין הכתוב מדבר אף תועבה האמורה כאן בפסולי המוקדשין הכתוב מדבר. *Midrash Tannaim* alone (14, 3, p. 74) and Maimonides (Neg. Com. 140) read: בפסולי המוקדשין הכתוב מדבר נאמר כאן תועבה ונאמר להלן תועבה מה תועבה האמורה להלן בפסולי המוקדשין הכתוב מדבר אף תועבה האמורה כאן בפסולי המוקדשין הכתוב מדבר ר' אליעזר בן יעקב אומר מנ' לצורם באוזן הבכור ואכל ממנו שעובר בלא תעשה ת"ל לא תאכל כל תועבה.

(II). In § 17 (69a, 4) the various readings are as follows: הואיל ועני זה עשיר זה מצוה לפרנסו ך הואיל ועני זה עשיר לפרנסו ב הואיל וזה עני וזה עשיר זה מצוה [והמצוה ל] לפרנסו ט ל ד זה עני וזה עשיר מצוה [זה מצוה א] לפרנסו א מ עני הוא זה ואני ועשיר זה חייבין לפרנסו [ה רמב"ם].

(III). In § 603 (106a, 14) Maim. (Neg. Com. 170) quoting the *Sifre*, and *Midrash Ha-Gadol* read: חלק בבזה ונחלה בארץ. All the other texts have: חלק זו ביזה ונחלה זו נחלת הארץ.

(IV). In § 103 (95a, 1) *Midrash Ha-Gadol* and Maim. (Pos. Com. 150) read after the words כל צפור טהורה תאכלו the comment זו מצות עשה. This is lacking in all the other texts of the *Sifre*, א מ ר ב ל ד. It is cited from the *Sifre* by R. Abraham, son of Maimonides (*Ma'aseh Nissim*, p. 92), Nahmanides, in his comment on the *Sefer Ha-Mizvot* of Maimonides, (Sha'ar 6), the *Sefer Ha-Hinuk* on *Re'eh* and Nissim (Responsum 56), all of whom doubtless are apparently relying on Maimonides' citation rather than on their own codices of the *Sifre*.

Passage	Erroneous Reading	Correct Reading	Authority for Emendation
II. § 11 (67b, 4)[15]	אבל מה שאמר הקב"ה לאברהם אבינו והרבית את זרעך ככוכבי השמים (בראשית כ"ב י"ז)	אבל — אבינו והרבה ארבה את זרעך ככוכבי השמים (בראשית כ"ב י"ז)	
III. § 28 (71b, 6)[15a]	לפוג	לפיג	
IV. § 29 (71b, 20)[15b]	רב לך אמר לו המקום משה אדם נודר לאין הולך לא אצל רבו שיתיר לו נדרו ומה עליך לשמוע דברי רבך	רב לך אמר לו המקום משה אדם נודר לאין הולך לא אצל רבו שיתיר לו נדרו. ד"א רב לך מה עליך לשמוע דברי רבך	
V. § 36 (75b, 7)[15c]	מתבן ובית התבן	מתבן	

[15] The verse from Genesis 26, 4 could not have been used in the original text as it refers Isaac, not to Abraham, as the present context requires. The correct citation, as indicated would be the similar verse from Genesis 22, 17. The same confusion occurs again in § 25 (70a, 21). The copyist of the parent text doubtless had before him only the first letters of the words in the verse cited, namely ו' א' א' ז' כ' ה'. This method of citing verses is still found frequently in ך, and may be associated not only with lack of space but with the rabbinical requirement that when citing verses the paper should be lined (*Gittin* 7a). At any rate the copyist here, relying on his memory, misread the abbreviation.

[15a] The *qal* is impossible here, as it is used only intransitively; the *hiphil* is the only possible form.

[15b] The addition of the words ד"א רב לך are essential to the sense. The commentators have in vain tried to show some connection between the comment מה עליך לשמוע דברי רבך and what precedes.

[15c] The expression ובית התבן is only an explanation מתבן.

Passage	Erroneous Reading	Correct Reading	Authority for Emendation
VI. § 56 (87a, 6)[15d]	מקום שהחמה זורחת	מקום שהחמה שוקעת	ת"י
(87a, 13)	מקום שהחמה שוקעת	מקום שהחמה זורחת	
VII. § 62 (88a, 11)	האמור להלן בלשון הקדש אף שמו האמור כאן בלשון הקדש	האמור להלן בית הבחירה אף שמו האמור כאן בית הבחירה	הגר"א
VIII. § 63 (88a, 15)	לפי שנאמר אלו תעשו לה' במועדיכם לבד מנדריכם ונדבותיכם לעולותיכם וכו'	לפי שנאמר אלה מועדי ה' וגו' להקריב וגו'	ר"ה; הגר"א ורמא"ש; תו"כ אמור

[15d] In this passage R. Judah maintains that Mount Gerizim and Mount Eba mentioned in Deuteronomy were those overlooking Schechem, and still called by those names; while R. Eliezer denied that, and held that the mountains referred to in Scripture were near the Jordan. The complete text is as follows: הלא המה בעבר הירדן מעבר הירדן ואילך דברי רבי יהודה אחרי דרך מבוא השמש מקום שחמה זורחת ולהלן הוא אומר ויעבר אברהם בארץ עד מקום שכם עד אלון מרה מה אלון האמור להלן שכם אף אלון האמור כאן שכם ..... ר' אליעזר אומר לא זה הר עיבל והר גריזים שבין הכותים שנאמר הלא המה בעבר הירדן הסמוכים לירדן אחרי דרך מבוא השמש מקום שחמה שוקעת בארץ הכנעני לא היה אלא מן החוי היושב בערבה לא היו אלא בין ההרים מול הגלגל אין אלו רואים את הגלגל. Now this makes no sense, since R. Judah is trying to prove that the mountains are toward the *west*, in the direction of the *setting* sun, while R. Eliezer insists that they are in the *east*, toward the rising sun, near the Jordan. The correct reading is preserved in Targum Ps. Jonathan, and the *Sifre* must be emended accordingly.

Passage	Erroneous Reading	Correct Reading	Authority for Emendations
IX. § 79 (91a, 36)[16]	הטוב העיני שמים והישר בעיני אדם דברי ר' ע"ר ישמעאל אומר הישר בעיני שמים והטוב בעיני אדם וכן הוא אומר ומצא חן ושכל טוב בעיני אלהים ואדם	הטוב בעיני שמים והישר בעיני אדם דברי ר' עקיבא ואומר ומצא חן ושכל טוב בעיני אלהים ואדם רבי ישמעאל אומר הישר בעיני שמים	תוספתא שקלים פ"ב ה"א (ע' 175)
X. § 81 (91b, 26)	יכולי'היומקריבים	יכול לא יהיו מקריבים	רמא"ש

In addition to these easily corrected errors, there are some which have thus far eluded emendation and correction. Yet the corrupt text, found in both the European sources and in *Midrash Ha-Gadol*, testify to an early confusion in the parent text. Thus in section 3, (66a, 14ff) the following text is found in practically the same form in all the Mss. and other sources, yet it is quite meaningless:

משל למה הדבר דומה למלך שיצא הוא וחיילותיו למדבר אמרו לו חיילותיו תן לנו גלוסקאות חמות אמר להם אני נותן לכם (שוב) [כששבו] א מ ר ו ל ו ת ן ל נ ו ג ל ו ס ק א ו ת ח מ ו ת אמר להם האיפרכוס שלו בשביל שהמלך כשר אם לאו מאין לו ריחים מאין לו תנורים במדבר.

The most likely emendation to be made is to remove the spaced words as a duplication and to emend שוב into כששבו as suggested by the brackets. But while the emendation is not certain, there can be no doubt of the fundamental inaccuracy of the received text.

In § 26 we find a long interpolation (70a, 31–70b, 18) in all the sources including the *Midrash Ha-Gadol* and the *Genizah* Fragment 1_{N}.

[16] See Tarbiz III, Book II, p. 198.

Again in § 38 (77a, 36) there is an obvious lacuna both in *Midrash Ha-Gadol* and the European texts. The passage reads:
ירד יעקב אצל פרעה ירדה ברכה לרגלו שנ' ויברך יעקב את פרעה במה ברכו שנמנעו ממנו שני רעב שנאמר ועתה אל תיראו אנכי אכלכל אתכם ואת טפכם ואומר וכלכלתי אותך שם מה כלכול האמור להלן בשני רעבון הכתוב מדבר אף כלכול האמור כאן בשני רעבון הכתוב מדבר רשב"י אומר אין זה קדוש השם שדברי צדיקים קיימים בחייהם ובטלים לאחר מיתתם א"ר אלעזר ב"ר שמעון רואה אני את דברי ר' יוסי מדברי אבא שזה קידוש השם שכל זמן שהצדיקים בעולם ברכה בעולם נסתלקו צדיקים מן העולם נסתלקה ברכה מן העולם.
It is true that in א and מ and רמב"ן the words: ואעפ"י כן נשלמו לאחר מיתתו have been added after שני רעב but they fill only part of the lacuna and are apparently only a remnant of the correct text.[17]

Perhaps an even more important proof of the common descent of all the present texts is to be found in the interesting parallel passage to *Sifre* § 47 (83a line 28) found in Genizah Fragment ג 2. (This fragment as noted above contains a collection of haggadic citations, among them two from the *Sifre*). The readings of the *Sifre* texts on this passage are difficult and obscure. They are as follows:
מה כוכבים אחד מהם שורף ורודה מסוף העולם ועד סופו כך הצדיקים ד"ה; מה כוכבים אחד מהם נודד וכו' א מ; מה כוכבים אחד מהם רודה את שורו [מבהיק אורו ק] וכו' רק; מה כוכבים אדם רואה את אורם וכו' ט; מה כוכבים אורן נראה וכו' ל; מה כוכבים רואים אורן וכו' ד;
The mere variation between the texts would show that the scribes were uncertain of the reading. But none of the readings is acceptable as the similarity has no meaning. The reading of the excerpt in ג 2 is clear: מה הכוכבים רדים ושולטים מסוף העולם ועד סופו כך הצדיקים and doubtless was original. But its astrological implications made it unsatisfactory to the early copyist who apparently inserted the word אחד מהם, to indicate that it was not literal "rule" which רודה meant, but simply that any star can be seen anywhere in the world. The later copyists could make no sense of this altered text and further "improved" upon it, corrupting it beyond recognition. But the original text as revealed in ג 2 shows clearly that our present codices all derive ultimately from a single source.

[17] The lacuna is due to the copyist rather than the compiler as can be seen from the reference to R. Jose in the words of R. Eleazar b. R. Simeon, which would be

VI. Marginal Annotations

Further light on the development of our *Sifre* text since its compilation, can be had through a study of the "marginal annotations" to the *Sifre*. These *baraitot* are not, as we shall see, part of the parent *Sifre* Ms., but were added by scribes on the margin of early Mss. and afterward included in the body of the *Sifre* by later copyists.

The proofs that these *baraitot* are not parts of the parent *Sifre* Ms. are: (1) they frequently interrupt the continuity of the text in which they are found; (2) they are not found in all the sources; (3) their text is generally difficult to read, indicating that they have been copied from notes written in the cramped space on the margin of the manuscripts and hence their text was readily corrupted in the painful decipherment of the copyists; (4) again because of the cramped space the verse citations are usually omitted in them and have to be supplied by emendation; (5) they are frequently found attached to different sections in the various Mss. indicating that the scribes who found them on the margin were uncertain to which part of the main text they belonged; (6) they frequently are mere parallels to the *baraitot* of the parent *Sifre* text and yet do not begin with דבר אחר as would be natural if they were part of the original text and the compiler had included them in his redaction. These facts will appear from a study of the following examples.

One of these interpolations, noted by Friedmann, occurs in § 29, (71b, 25) and reads:

ומה חזקיה שנאמר לו צו לביתך כי מת אתה ולא תחיה לא נמנע מלבקש רחמים מלפני המקום שהיה דורש אפילו חרב חדה על צוארו של אדם לא ימנע עצמו מן הרחמים שנאמר ויסב חזקיהו פניו אל הקיר ויתפלל שאר בני אדם על אחת כמה וכמה.

This passage was already found in text of the *Sifre* of R. Hillel[18] though the scribe of that text took care to mark it תוספתא or

unintelligible if R. Jose had not been mentioned before. (See *Tosefta Sotah*, 10,9; p. 314).

[18] R. Hillel's commentary on the *Sifre* has been mentioned above. It is preserved in several Mss. In addition to the one I used, (Cod. Merzbacher 97, in the Staatsbibliothek at Frankfort-am-Main) one is found in the Nationalbibliothek at Vienna (Schwarz, no. 60). This latter text was used by Friedmann. Both texts contain

תוספות. It is also found as part of the *Sifre* in מ, but it is lacking in the sister text א. But what is especially significant is that while in ב ט ל ד (the French texts) it is found in the place indicated; מ and R. Hillel (פ) cite it after the words דרך פלוני (line 33 of ed. Fr.). Evidently the scribes of these texts did not wish to interrupt the paragraph they were copying with the extraneous material, and postponed inserting it to the end.

The interpolations are particularly numerous on the halakic portion,[19] where clearly the annotator drew on *Mekilta* of the school of R. Ishmael for much new material. Most of the annotations for ראה are included in the text of א, but omitted in מ; they are found in ך and פ ן; and also in ט ל ד and רש"י but omitted in ב of the French texts.[20] While it is impossible to cite all the interpolations within the limits of these articles, the following examples may well serve as illustrations of the facts concerning the rest.

(I). In § 107 (96b. 1) the following passage occurs:
ונתת הכסף בכל אשר תאוה נפשך, ר' יהודה אומר יכול הלקוח בכסף מעשר שנטמא טעון פדיון ודין הוא ומה מעשר שני שנטמא הרי הוא נפדה הלקוח בכסף

the commentary till § 288 (125b, 10). In פ the final words are: ע"כ פירוש ספרי לרבינו הלל ז"ל. These words, and the fact that the Vienna Ms. also contains no more indicate that R. Hillel did not complete the work, but ended at this passage. Another text of the commentary is found in Oxford (Neubauer 425) but it is defective, and contains nothing of the commentary on the *Sifre* to Deuteronomy. Pardo mistakenly identifies this Commentary with that of Rabad which R. Hillel used extensively and which is also cited by R. Suleiman ibn אוחנא, and R. Abraham Ha-Levi Bukrat in his ספר הזכרון (a supercommentary on Rashi, written in Tunis in 1507 and printed in Livorno 1745). See also the citation from Ibn Adret given below. Azulai apparently knew the commentary of Rabad and cites it in his פתח עינים on *Nazir*, chapter 4, and on *Keritot*, chapter 2. In the latter place he says: ראיתי בפירוש ספרי להראב"ד כתיבת יד פ' שלח סוף פ' נסכים, showing that it is direct citation from a Ms. (These references were given me by Professor Alexander Marx). As Perles, *Byzantinische Studien*, in Byzantinische Zeitschrift 1893, p. 574, has shown, R. Hillel probably lived in Candia in the twelfth century. He had before him several Mss. of the *Sifre*. His main text in general shows close affinities with ך but is more primitive, as can be seen from the fact that he still recognizes the marginal notes as such.

[19] That is the portions ראה, שופטים, כי תצא.

[20] In the portions כי תצא the annotations are generally incorporated into the French texts ב ט ל ד but omitted in the others; in the portion שופטים the manuscripts are inconsistent.

מעשר שנטמא אינו דין שיפדה ת"ל כסף כסף ראשון ולא כסף שני ג' כספים נאמר בענין אחד למעשר טהור ואחד למעשר טמא ואחד ללקוח בכסף מעשר.

The spaced passage is lacking in א מ ב, but is found in ט ל ד. In the *Midrash Ha-Gadol* the whole context is missing. But significantly the passage is found in ך immediately after the words ר' יהודה אומר separating them from the statement beginning יכול. The only conclusion to be drawn from this fact is that the words were on the margin and the copyist thought they were intended as a correction and contained R. Judah's statement. This explains their omission in some texts, and their inclusion in others. It also explains the lack of any of the usual connectives between the statement and what precedes.

(II). In § 122 (99b, 5) we find the following *baraita*:

א"ר אלעזר והרי יודן בריבי היה דורש שאין רוצעים אלא במילת וחכ"א אין כהן נרצע שמא נעשה בעל מום ר' מאיר אומר מן הסחוס שהיה ר' מאיר אומר אין כהן נרצע אם במילת הוא נרצע היאך הוא נעשה בעל מום אלא מלמד שאין רוצעים אלא בגובה של אוזן.

A cursory reading shows that the text cannot be in order, for R. Meir is apparently merely repeating what the Sages say. The spaced passage is actually missing in א מ ה, but it is found in ר ב ט ל ד. It is clear that a glossator added R. Meir's view on the margin to indicate his disagreement with R. Judah, and his words were incorporated into the text itself, making senseless duplication and confusion.

(III). The following passage occurs in § 127 (100b, 16):

ד"א שמור את חדש האביב בג' מקומות מזכיר פרשת מועדות בת"כ מפני סדרן בחומש הפקודים מפני קרבן במשנה תורה מפני הציבור [העבור ה] ללמדך ששמע משה סדר מועדים מסיני ואמרה לישראל וחזרה ושנאה להם בשעת מעשה אמר משה הוו זהירין להיות שונין בענין ודורשין בו.

This passage is wholly omitted in א מ ב, but is found in ט ל ד ה. Significantly it is found in ך not in the place it occupies in these codices, but after the words יצאו אילו שאינן לשם עבודה (line 25 of ed. Fr.). Illustrating the easy liability to error in these marginal notes, the word העבור was misread הצבור by an early copyist and in that form descended to ט ל ד. Dr. David Hoffman first suggested העבור as an emendation for הצבור; and

later his conjecture was confirmed by the discovery of the same reading in *Midrash Ha-Gadol.*

(IV). In § 144 (103a, 15) we find the following:

בכל שערי׳, בא להקיש סנהדרי גדולה לסנהדרי קטנה מה גדולה דנה והורגת אף קטנה דנה והורגת.

This passage which is lacking in א מ ב ד was added by Friedmann in his text from the Yalkut. It is also found in ר ה מהר״ס. In ל it occurs earlier, after the words לכל עיר ועיר (line 11).

It was also lacking in the *Sifre* text used by Maimonides, who cites the whole context, without mentioning this particular passage (Pos. Com. 176):

ולשון ספרי מנין שממנין ב״ד לכל ישראל ת״ל שופטים ושוטרים ומנין שכמנין וכו׳ עד לכל שערי׳ רשב״ג אומר לשבטי׳ ושפטו מצוה על כל שבט ושבט להיות דן את שבטו. ושפטו את העם על כרחן.

Since the text of Maimonides was practically identical with that of *Midrash Ha-Gadol*, this would indicate that the citation in *Midrash Ha-Gadol* is not from *Sifre*, but from another tannaitic source, probably the *Mekilta* on *Deuteronomy*. The context is also cited in *Kaftor Va-Ferah* chap. 12, p. 323, and there also this passage is omitted.

(V). In § 144 (103b. 3) we read:

ד״א לא תטה משפט בממון ולא תכיר פנים בדין.

The passage is lacking in א מ ב, but is found in ר ט ל ד. Even in the texts where it is found it is obviously out of the usual place, coming after comments on later words of the verse. In ט ל מהר״ס a further gloss, lacking in all other sources, is added as follows:

ד״א לא תכיר פנים בכבוד שלא תושיב הראוי למטה למעלה הראוי למעלה למטה.

(VI). In § 171 (107a, 20) we have an example of a marginal gloss found only in ד. It reads: דבר אחר שועל מימינו ומשמאלו.

Following it is a longer citation found not only in ד, but also in ט ה, but lacking in all other texts. It reads:

דבר אחר מעביר בנו ובתו באש זה הבועל ארמית ומעמיד ממנה בן אויב למקום עונש שמענו אזהרה לא שמענו ת״ל לא ימצא בך מעביר בנו ובתו באש ר׳ יהודה אומר זה שהוא מעביר בנו ובתו לעבודה זרה וכורת עמה ברית שנאמר העגל אשר כרתו לשנים ויעברו בין בתריו.

While this text is found in ט ה, they place it before the words קוסם קסמים where it rightfully belongs rather than afterward as in ד. Friedmann has noticed the difficulty about this passage and has made an emendation, which is only partly confirmed by the manuscripts.

(VII). In § 174 (107b, 20) we find the following passage:
אל מעננים ואל קוסמים ישמעו שמא תאמר להם יש במה לשאל ולי אין לי ת"ל ואתה לא כן נתן לך ה' אלהיך. [נתן ל ך] לך נתנה ואתה מניח דברי תורה ומתעסק בבטולה.

The part from לך נתנה to בבטולה is found only in ל ד and is omitted in all other texts. Yet even in ל ד the addition of the words נתן לך from the biblical verse must be added by emendation, illustrating proof 4, given above.

(VIII). In § 176 (107b, 30) we read:
ונתתי דברי בפיו דברי בפיו אני נותן אבל איני מדבר עמו פנים בפנים מיכן ואילך הוי יודע היאך רוח הקדש ניתנת בפי הנביאים.

The passage as it stands makes no sense, but becomes comprehensible when we realize that the spaced portion is an interpolated marginal gloss, and that the words מיכן ואילך refer directly to the words: ונתתי דברי בפיו. The spaced portion is another *baraita* on the same Scriptural words, found in another source than the *Sifre*, and written on the margin and thus included in the text. It is found in ט ל ד ה but is lacking in א מ ר ב.

(IX). In § 190 (110a, 5) we read the following:
ר' יוסי הגלילי אומר מנין שלא יצא למלחמה עד שיהו לו ידים ורגלים ועינים ושינים ת"ל לא תחוס עינך נפש בנפש וג' כי תצא ל מ ל ח מ ה אמר רבי יהודה במה דברים אמורים במלחמת מצוה אבל במלחמת חובה הכל יוצאים אפילו חתן מחדרו וכלה מחופתה; [ס ו ס ו ר כ ב] כשישראל עושים רצונו של מקום כל הגוים נעשים לפניהם כסוס אחד שנ' ס ו ס ו ר ו כ ב ו ר מ ה ב י ם (שמות ט"ו א') וכי סוס אחד היה וכו'.

The portion from אמר רבי יהודה וכו' to סוס אחד היה is found in ב ט ל ד but is lacking in א מ ר. This gloss illustrates not only proof 4, cited above, in its omission of the Scriptural words to which the *baraita* beginning with כשישראל should be appended; but also the habit of the glossator of grouping together *baraitot* which have no connection whatever. The second *baraita*, properly

belongs, as Friedmann noticed, not in its present place, but in line 11.

(X). A similar grouping of disconnected *baraitot* occurs in the following passage found in § 193 (110a, 36):

וכה"א להלחם לכם עם אויביכם להושיע אתכם מנחשים ועקרבים ורוחות הרעים, [ודברו השוטרים] עד כאן משוח מלחמה מדבר מכאן ואילך ודברו השוטרים [אשר נשא אשה] אפי' אלמנה אפי' שומרת יבם או אפילו שמע שמת לו אחיו במלחמה חוזר [ילך וישב לביתו] הכל שומעים דברי כהן מערכי המלחמה והם חוזרים ומספקים מים ומזון לאחיהם ומתקנים את הדרכים.

In this passage too the verse citations have been omitted and must be supplied by emendation. The whole is found in ב ל ד but is lacking in א מ ר. Part of the text is found in ה and in ז.

(XI). The following citation is a good example of proof 6, offering a parallel *baraita* to the one which is an integral part of the *Sifre*, yet not beginning with דבר אחר, as we should naturally expect. It occurs in § 210 (112b, 9). The portion beginning with the words כפר לעמך, אלו החיים is found in ב ט ל ד ה but is lacking in א מ. In ך it occurs earlier, before the words ידינו לא שפכה (illustrating proof 5).

The passage is cited from the *Sifre* in שבלי הלקט § 81 (30b); and again in § 239 (111a); Mordecai, Yoma; and מחזור ויטרי § 353 (p. 392):

כשהוא אומר אשר פדית ה' מלמד שכפרה זו מכפרת על יוצאי מצרים. כפר לעמך אלו החיים, אשר פדית אלו המתים מגיד שהמתים צריכים כפרה נמצינו למדים ששופך דמים חוטא עד יוצאי מצרים. אשר פדית על מנת כן פדיתנו שלא יהו בינינו שופכי דמים. דבר אחר על מנת כן פדיתנו שאם נחטא אתה מכפר עלינו ורוח הקדש אומרת כל זמן שתעשו ככה הדם מתכפר לכם.

(XII). The following from § 218 (114a, 12) is an example of a long interpolation found only in French sources, and apparently coming mainly from the *Mekilta* on Deuteronomy since most of it is found in *Midrash Ha-Gadol*. It reads:

דבר אחר בשביל שאכל זה ממון אביו אמרת בן סורר ומורה ימות אלא נידון על שם סופו מוטב ימות זכיי ואל ימות חייב אביו של זה חשק יפת תואר והכניס שטן לתוך ביתו ונעשה בנו סורר ומורה וסופו להמיתו במיתה משונה. כי יהיה באיש חטא משפט מות והומת, לא בשבת ולא בימים טובים. ד"א סורר על דברי אביו ומורה על דברי אמו. סורר

על דברי תורה ומורה על דברי הנביאים. סורר על דברי עדים ומורה על דברי דיינים. אמר רבי יאשיה שלשה דברים סח לי זעירא משום אנשי ירושלם סוטה אם רצה בעלה למחול לה מוחל בן סורר ומורה אם רצו אביו ואמו למחול לו מוחלים זקן ממרא על פי בית דין אם רצו חביריו למחול לו מוחלים וכשבאתי והרצתי הדברים לפני ר' יהודה בן בתירה על שנים הודה לי ועל אחד לא הודה לי על סוטה ועל בן סורר ומורה הודה לי על זקן ממרא על פי בית דין לא הודה לי מפני שהיה מעמיד מחלוקת בישראל.

The whole passage is found in the French texts, ב ט ל ד but is lacking in א מ ר. *Midrash Ha-Gadol* cites the first part below (see *Midrash Tannaim*, p. 131, bottom); and similarly in פ it is found after ומלקין אותו בפני ג'. The portion beginning with אמר ר' יאשיה is cited from the *Sifre* by R. Eliezer of Metz in ספר יראים § 57 (ed. Schiff § 275).

(XIII). Perhaps an even more interesting interpolation than any of these is that in § 222 (114b, 33) which cites a *baraita* from the *Mekilta* on Exodus to a similar verse. It reads:

כי תראה יכול אפילו רחוק ממנו מלא מיל ת"ל כי תפגע אי כי תפגע שומע אני כמשמעו ת"ל כי תראה הא כיצד שיערו חכמים אחד משבעה ומחצה במיל שהוא ריס [וחדלת מעזוב לו עזוב תעזוב עמו] נמצינו למדים שהוא עובר על מצות עשה ועל מצות לא תעשה. עזוב תעזוב עמו זו פריקה הקם תקים עמו זו טעינה דברי ר' יהודה בן בתירה.

Now the words כי תראה do not occur in Deuteronomy at all, but in Exodus 23, 5, and the *baraita* properly belongs to the *Mekilta* there, where it actually occurs (*mishpatim*, chap 20, 99a). It was cited here in a marginal note because it bears partly on the verse in Deuteronomy, and thus it crept into the text, being found in the French sources ב ט ל ד, but lacking in א מ ר.

(XIV). The points already raised are further illustrated in the following *baraitot*.

§ 229 (116a, 24).

ד"א כי תבנה רבי ישמעאל אומר בא הכתוב ללמדך [שאין אדם יודע כיצד הוא נדון שנאמר כי לא ידע האדם את עתו כדגים שנאחזים במצודה. [ב י ת] מיכן אמרו בית שאין בו ארבע על ארבע פטור מן המעקה ומן המזוזה ומן העירוב ואין עושים אותו עיבור לעיר ולא טיבול למעשרות ואין נותנים לו ארבע אמות לפתחו הנודר מן הבית מותר לישב בו ואין מטמא בנגעים ואין צמית ביובל ואין חוזרים עליו מערכי המלחמה. [חסר ב א מ ה ר ונמצא ב ב ט ל ד]

This passage illustrates proof 3, the words שאין אדם יודע which are essential to its meaning, having been omitted by the copyist. Cf. *Midrash Tannaim* p. 136, 15, where the passage reads:
ר' ישמעאל אומר בא הכתוב ללמדך שאין את יודע כיצד את נידון שנ' וכו' עד כמצודה.

(XV). § 230 (116b, 12).
המותח זמורה של גפן על גבי זרעים אפילו מאה אמה הגפן אסורה ופירותיה. [לא תחרוש בשור וחמור] יכול לא יחרוש על זה בפני עצמו ועל זה בפני עצמו ת"ל יחדו אבל זה בפני עצמו וזה בפני עצמו מותר. דבר אחר כלאים לחייב משום כרם ומשום שדה דבר אחר פן תוקדש המלאה פן תאסר המלאה כדברי רבי יהודה. אשר תזרע אין לי אלא שזרע הוא זרע חבירו ורצה לקיימו מנין ת"ל תזרע מכל מקום.
[כל הקטע חסר בבאמר ונמצא בטלדפ]

(XVI). § 236 (117b, 25)
ואלה בתולי בתי הרי עדים להזים עדיו של זה. ר' יהודה אומר אינו חייב לעולם אלא אם כן בעל. [ואמר אבי הנערה] מלמד שהתובע מתחיל בדברים תחילה. (כב. כב.) בעלת בעל רבי ישמעאל אומר בא הכתוב ללמדך על היבמה שהבא עליה אינו חייב עד שתבעל. ופרשו השמלה, יחוורו הדברים כשמלה. זה אחד מן הדברים שהיה רבי ישמעאל דורש מן התורה במשל. כיוצא בו אם זרחה השמש עליו דמים לו וכי עליו השמש זורחת ומה ת"ל אם זרחה השמש עליו דמים לו מה השמש שלום לעולם אף זה אם היה יודע שהוא שלום ממנו והרגו הרי זה חייב. כיוצא בו אם יקום והתהלך בחוץ על משענתו על בוריו וכן הוא אומר ופרשו השמלה יחוורו דברים כשמלה רבי עקיבה אומר הרי הוא אומר ופרשו השמלה לפני זקני העיר נמצאו עידי הבעל זוממים. דבר אחר ופרשו השמלה יבואו עדיו של זה ועדיו של זה ויאמרו דבריהם לפני זקני העיר. ר אליעזר בן יעקב אומר דברים ככתבם:
The first part of this passage beginning with the words ר' יהודה and ending with אומר אינו חייב occurs only in אינו חייב עד שתבעל and is missing in באמר. The second part is found in ך as well as in the French texts, but is placed in them after the words דברים ככתבם, illustrating proof 5. It is interesting to note the redundancy of the words יבואו עדיו של זה ועדיו של זה which are found in all the sources, and are obviously an integral part of the *Sifre*, now that the interpolation has been added before them.

(XVII). In § 80 (91b, 5ff) we find such an interpolation which is of special significance. It reads:

וירשת אותם מעשה בר' יהודה בן בתירה ור' מתיא בן חרש ור' חנינא בן אחי ר' יהושע ור' יונתן שהיו יוצאים ח"ל והגיעו לפלטום וזכרו את ארץ ישראל זקפו עיניהם וזלגו דמעותיהם וקרעו בגדיהם וקראו המקרא הזה וירשת אותם וישבת בארצם (דברים י"א) וחזרו ובאו למקומם אמרו ישיבת א"י שקולה כנגד כל המצות שבתורה ומעשה בר' אלעזר בן שמוע ורבי יוחנן הסנדלר שהיו הולכים לנציבים אצל רבי יהודה בן בתירה ללמוד הימנו תורה והגיעו לציידן וזכרו את ארץ ישראל זקפו עיניהם וזלגו דמעותיהם וקרעו בגדיהם וקראו המקרא הזה וירשתם אותם וישבתם בארצם חזרו ובאו להם למקומם אמרו ישיבת א"י שקולה כנגד כל המצות שבתורה:

Now it is to be noted first that the word וירשת to which this passage is attached occurs before the word וישבת the comment on which precedes this passage. Secondly the passage is omitted in א מ as well as in *Midrash Ha-Gadol*. It is also lacking in the *Pesikta Zutreta*, though the compiler of that midrash would certainly have cited such a story if he had found it in the *Sifre* before him. So that it is clearly not an integral part of the *Sifre*, but an addition from a marginal note. But it is quoted as part of the *Sifre* by Nahmanides (עשין ששכח הרמב"ם, ד') showing that in his (Spanish) text of the *Sifre* some of the interpolations had been incorporated into the main text.

(XVIII). A similar citation of one of these interpolated *baraitot* as part of the *Sifre* occurs in the commentary of Nahmanides on Deut. 13,16. The passage was omitted from the ed. pr. of the *Sifre*, being lacking doubtless in its source, but was added by Friedmann on the basis of the citation in the commentary of R. Hillel and elsewhere. It reads (§ 94, 93a, 23):

הכה תכה את יושבי העיר ההיא, מכאן אמרו מקיימין את הטפלין אבא חנן אומר לא יומתו אבות על בנים וגו' בעיר הנידחת הכתוב מדבר.

The passage is found in ר פ ט but is omitted in א מ ב ל ד. According to the Scholars of Lunel, who in an epistle to R. Meir Ha-Levi, use this *baraita* to defend a decision of Maimonides, some codices read: אין מקיימין את הטפלים. (כתאב אלרסאיל 46b, cited in *Migdal Oz* to Maim. *Aboda Zara* 4, 6). From R. Meir Ha-Levi's reply to them (כתאב אלרסאיל 82b) it would appear that his reading, like that of our texts, was מקיימין את הטפלים. But more significant than this is the statement of R. Samson ben Abraham (*ibid.* 127a):

ומה שכתוב בספרי דבי רב הכה תכה את יושבי העיר לפי חרב מכאן אמרו חכמים אין מקיימים את הטפלים בכל מלכותינו אין כתוב לא זה ולאזה ואין ראוי לגורסו כלל.

The baraita is actually lacking in all our French texts, save *Yalkut*. From the citation and discussion in Nahmanides it is apparent that his text read מקיימין את הטפלים.

(XIX). Another such interpolated *baraita* is that at the end of § 104 (95b, 1) which reads:

ד"א לא תבשל גדי בחלב אמו למה נא' ג' פעמים כנגד ג' בריתות שכרת הקב"ה עם ישראל אחת בחורב ואחת בערבות מואב ואחת בהר גריזים ובהר עיבל.

This *baraita* is missing in א מ ב although it is found in ר ד ל. While there can be no doubt that it, like the others missing in manuscripts מ and ב, was added from a marginal annotation, it is cited as from the *Sifre*, by so early an authority as R. Nissim of Kairwan in his *Mafteah* to Berakot 48b.[21]

(XX). It is not often that we can definitely prove that some of the earlier codifiers and commentators did *not* have in their *Sifre*a passage which has come down in some of our sources. We find an interesting example of this phenomenon in 214, f. 113a, line 16, where the usual editions of the *Sifre* read:

ושלחת בגט כדברי ר' יונתן ואם היתה חולה ימתין לה עד שתבריא קל וחומר לבנות ישראל שהן קדושות וטהורות.

This *baraita* is found only in the French sources, ב ט ל ד, but is lacking in א מ ר נ. Now as the author of תורה תמימה remarks, Maimonides could not have read this *baraita* in the *Sifre*, since in opposition to it, he decided (מלכים 5,5) that if the master does not want his captive "he may send her free"; saying nothing about a writ of divorcement, such as is required by this *baraita*. Nahmanides in his commentary on the Pentateuch discusses at length the question whether the captive woman requires a writ of divorcement, but does not cite the *baraita*, which proves that it was lacking in his text. Ibn Adret does indeed cite the *baraita* (he is thus quoted in *Maggid Mishneh* to Maim. אישות 14,17) אבל הרשב"א ז"ל כתב תניא בספרי ושלחת לנפשה מלמד שאם

[21] The passage is also cited by Estori Farhi in his *Kaftor Va-Ferah* chapter 10, ed. Luncz, p. 239.

היתה חולה ימתין לה עד שתתרפא ופרשוה הראב"ד ז"ל במוטלת על המטה וכל שכן בבנות ישראל הקדושות אם היא מוטלת על המטה שאינה יכול לגרשה עד שתתרפא:

but apparently he is relying on the commentator whom he is citing.

VII. Conclusion

Since these marginal annotations were found in the *Sifre* texts current in Spain and also in those used by R. Hillel, it follows that these two must have derived from Eu, to which the annotations were originally attached. We have thus concluded our proof that all the known European texts, (and apparently also that used in Kairwan—witness R. Nissim's citation) were descended from Eu, and through it from the parent *Sifre* text.

It is further to be noted that the number of marginal annotations was much larger than those preserved in any of our present texts. The mediaeval authors cite a number of *baraitot* from the *Sifre* which we do not in our codices.[22] In some instances it may

[22] In addition to those mentioned in the text, the following examples of citations by mediaeval authorities of interpolated *baraitot* may be cited:

A. Mordecai, *Pesahim*, chap. X, section 103 (Riva 341) cites the vollowing passage from the *Sifre*: ועוד דקאמר בספרי ביום שנפטר משה רע"ה כתב י"נ ספרי תורה א' לכל שבט ושבט וא' שהיה מונח בארון. Reference to this *baraita* as being found in the *Sifre* is also made by Maimonides in his Introduction to the Commentary on the Mishna. Now, while the *baraita* is not found in any of our texts of the *Sifre*, it is found in the *Midrash Tannaim* 1, 1 (p. 259). Clearly then this *baraita*, having been at first added on the margin was interpolated in the text itself in the codices used by Maimonides and the Mordecai.

B. Makiri on Psalms 49 (135a), cites in a passage from the *Sifre* also the following: ר"ש בן אלעזר אומר אין ישיבה שאין ממנה לגיהנם ישיבה אחרונה כלה לגיהנם which is found in none of our codices but is found in the *Midrash Tannaim* on Deut. 1, 13 (p. 8).

C. In *Hagahot* of R. Perez to Semak, יום ראשון, we find: בספרי פ' ואתחנן כתיב ואהבת וכתיב עבדו את ה' בירא ה ומשני אם באת למרוד דע שאתה ירא ואין ירא מורד a passage which is found also in *Midrash Tannaim* 18,5 (p. 25) but in none of the *Sifre*.

D. *Tosafot Shabbat* 156b, catchword כלדאי cite the following: ובספרי דרש מנין שאין שואלין בגורלות שנ' תמים תהיה עם ה' אלהיך, מיכן שאין שואלין לכלדאין. This clearly has reference to the following *baraita* found in the *Midrash Tannaim* 18,13 (p. 110) but lacking in the codices of the *Sifre*. Like so many marginal

be that the writer simply attributes to the *Sifre* from memory a passage found elsewhere, but in many instances it seems likely that the citation was found in his text of the *Sifre*,—a marginal

notes it was badly corrupted in decipherment. So that from אין שואלין לכלדאין the codex used by the author of the *Tosafot* read אין שואלין בגורלות.

E. A widely quoted *baraita* which was originally interpolated into the *Sifre* is the following: כתוב אחד אומר ונתת וכתוב אחד אומר והנחתו בשעריך כאן בימות החמה כאן בימות הגשמים cited in this form by *Tosafot Nedarim* 84a, and the commentaries of Meiri, Asheri, and R. Nissim *ibid.*; in another form, as follows: כתוב אחד אומר מקץ שלש שנים תוציא את כל מעשר תבואתך והנחת לומר שמניחו בגורן ועניים נוטלים אותו וכתוב אחד אומר כי תכלה לעשר את כל מעשר תבואתך ונתת הא כיצד עד הפסח מחלקו בבית מכאן ואילך מניחו בחוץ it is cited by *Tosafot Hullin* 131a, catchword מעשר Nahmanides, *Yebamot* 100a, Meiri, ibid., and *Kaftor Va-Ferah*, p. 571. The *baraita* does not occur in any of our codices of the *Sifre*, nor in *Midrash Tannaim*, but was certainly inserted in some texts from a marginal gloss.

F. R. Eliahu Mizrahi in his supercommentary on Rashi, Deut. 18,15 cites from the *Sifre* the following *baraita*, which occurs in none of our *Sifre* codices but does occur in *Midrash Tannaim*, *ibid.* מה משה אומר דבר ואינו מתירא אף נביא אומר דבר ואינו מתירא וכו'.

G. R. Jacob b. Asher in his commentary on the Pentateuch, Deut. 26, 15, cites from the *Sifre*, the following: וברך את עמך ישראל בבנים ובבנות which occurs verbatim in *Midrash Tannaim*, *ad. loc.* but in none of the codices of the *Sifre*.

Perhaps special attention should be called to those cited in Al-Nakawa's *Menorat Ha-Maor*, now being edited by Dr. H. G. Enelow, and containing an astonishing number of citations from the *Sifre* found in none of our cources. Comp. e. g., Vol. II, p. 5: גרסינן בספרי כל המקים עשרת התיבות שבפסוק זה כאילו קיים עשרת הדברות and again, p. 66: כדגרסי' בספרי וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך כי שם ה' נקרא עליך אלו תפילין שבראש ויראו ממך אלו תפילין שבזרוע and again ibid. p. 145: וגרסי' בספרי אמונים נוצר ה' אלו העונים אמן באמונה.

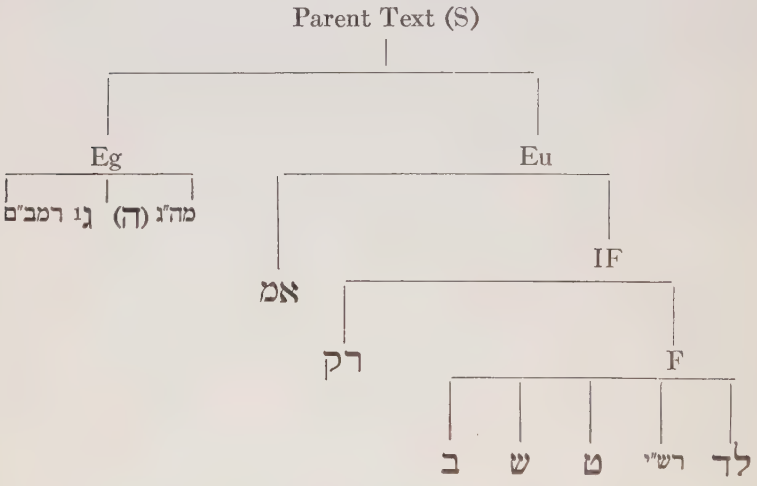
Equally interesting is the citation in *Tosafot Ta'anit* 9a, catchword עשר of the following: הכי איתא בספרי עשר תעשר את כל תבואת זרעך היוצא השדה שנה שנה אין לי אלא תבואת זרעך שחייב במעשר רבית ופרקמטיא וכל שאר רווחים מנין ת"ל את כל. Now this passage is of mediaeval, Franco-German origin, as the expression רבית ופרקמטיא וכל שאר רווחים which would be impossible in tannaitic literature, clearly proves. The doctrine itself is unknown to the Talmud, and could have originated only in Mediaeval Europe when the Jews torn away from the soil could pay tithes, if at all, only on commercial income. Certainly the tannaim would not have mentioned income from interest, so rare among them, before that of business. This suggests that perhaps some of the other marginal notes are of equally late origin, though that cannot be proven.

To these few examples of citations from the Sifre which are not found in any of the preserved sources, there may be added many more which will I hope be fully discussed in the Introduction to the edition.

note which had become incorporated into the text. This is especially likely in the case of *baraitot* occuring in the *Mekilta* to Deuteronomy, which the annotators drew on heavily for their remarks.

The close relation between the text used by the *Midrash Ha-Gadol* and that of Maimonides, as well as the discovery of part of the text in a Genizah Fragment, separately, indicates that the Yemenite version of the *Sifre* came to them from Egypt. We may therefore denominate the *Midrash Ha-Gadol* text of the *Sifre* the Egyptian text (Eg), to differentiate it from Eu, the old European text.

The relation of the various sources to each other may now be indicated as follows: (Hebrew letters indicating extant sources; Roman letters, hypothetical sources).[23]



[23] Of the texts not mentioned in the diagram, the readings of ג, being a Yemenite source are identical with those of *Midrash Ha-Gadol*; those of R. Suleiman, apparently the same as ן, are similar to those of R. Hillel, from which they may to some extent at least be drawn; R. Hillel, himself, used several codices, one of which had close affinities with ר, another with מ—א; the text of R. Yedaiah Ha-Penini (ע) apparently belonged to the French group. Of the Genizah Fragments [5] ג belonged to the French group, and [3] ג and [4] ג cannot be definitely placed but may have been akin to מ—א; the readings of the Spanish texts go back to Eu, but are

We may now venture some remarks about the parent text (S) from which both Eg and Eu are derived. It was of course written in Palestine, with Palestinian spelling. Its use of the extra *yod* and *waw* to mark the vowels, in accordance with the Palestinian custom, misled the copyists of the diaspora more than once. Thus from the simple statement, still found in ך, ארץ מצרים הייתם עליה מיניין שנים שמטים ויובלות arose the meaningless corruption: ארץ מצרים הייתם עליה מונין שנים שמטים ויובלות (§ 38, 77b, line 19) which has puzzled all the commentators and misled the scribes. (See *Tarbiz*, Vol. III, Book II, p. 200).

Again the expression יכול זה יום הקריבם למלחמה in § 191 (110a, line 16) which simply means the "day of their approach to battle" (הקריבם being merely the *plene* spelling for הקרבם), misled the copyists into supposing that the ה was the article, and hence arose a group of corrupt texts reading: יום הקרבים בו למלחמה.

An even more interesting error occurs in § 320 (137a, 9) where ed. Friedmann has the meaningless expression:

ר' יהודה אומר ממה שהם נאים לו מנאצים לפניו.

The other texts offer the following:

ממה שהנאים שלו א
ממה שנאים משלו מ
מפני ענוגים שלו ה
ממה שהנאים לו ב ט[1] ל
ממה שהם נאים לו ט[2] ך

It seems clear that the original reading was

ממה שהנאם משלו

which meant, "Of that with which he adorned them out of His own, they provoked Him." The word הנאם is the regular but rare *hiphil* of נאה, which was easily misunderstood by the copyist. He was the more easily misled because his text read: שהנאים with a *yod* after the *aleph* to mark the preceding vowel.[24]

on the whole independent of IF, and the same is true of the readings in *Pesikta Zutreta*, though the latter show an interesting kinship to א–מ in the larger part of the work, and to the *Midrash Ha-Gadol* text in האזינו and וזאת הברכה. Final decisions about the relationship between these works must await a study of the variants for the other *tannaitic midrashim*.

[24] The student may be interested in a further emendation which throws light on the parent text S. In § 197 (110b, 30) we read: ר' עקיבא . . . ב ל ב ה ך ו ר א י ה

In the source from which S was copied it seems that the verses were indicated by the first letters of the words as is still frequently found in ר. This accounts for the several strange substitutions of wrong verses by the copyist, noted above, p. 000. The copyist of S simply deciphered the initials before him wrongly, relying on his apparently rather poor memory for biblical citations.

It would seem that already in this parent text the sections were numbered, for we find them numbered both in ^{2}ג and in א, the one hailing from source Eg, the other from Eu. In some codices as in ר, the symbol פ׳ (פסוק) was substituted for the number, and this developed into the סליק פיסקא of Editio Princeps.

While it is improbable that the parent text had all the marginal annotations which were found later in Eu, and from it copied into its derivative codices, it contained some marginal notes which have found their way into the texts of both Eu and Eg (see for example the long interpolation in 26, referred to above p. 000).

אומר הירא ורך הלבב כמשמעו ר׳ יוסי הגלילי אומר הירא ורך הלבב זה בן ארבעים שנה
The words of R. Jose Ha-Gelilee have given the commentators no end of trouble, and cannot be interpreted as they stand. Why should a man of forty, in prime of life, be excused from war service, and how can he be described as איש הירא ורך הלבב. The Mss. vary from ed. pr. only in that they read [סמ״ג עשין ב ל] בן ארבעים ר בן מ׳ instead of [ק״כ, הנה׳ מיימ׳ מלכים ז׳ ט״ו; ספר יראים סי׳ רצ״ה, הוצ׳ שיף סי׳ רט״ו] בן ארבעים שנה [ט ד].

The *Midrash Ha-Gadol* substitutes for the text the statement of R. Jose Ha-Gelilee preserved in the Mishna, זה שהוא מחירא מן העברות שבידו (*Midrash Tannaim* p. 120, 22) apparently because the compiler could not make sense of the *Sifre* passage.

But the difficulty is clarified by reference to § 190 (110a, 3) where we are told: ר׳ יוסי הגלילי אומר מנין שלא יצא למלחמה עד שיהו בו ידים ורגלים ועינים ושנים ת״ל לא תראה עינך נפש בנפש [וגו׳] כי תצא למלחמה. R. Jose the Galilean is thus reported to have declared anyone with a blemish, a בעל מום unfit for war service.

This principle he derives also from another verse, as is usual among *tannaim*. Hence in commenting on the expression איש הירא ורך הלבב he actually said: זה בעל מום which was written in abbreviated form זה בע״מ. The copyists, misunderstanding the abbreviation, read it זה בן מ׳, which was further corrupted by subsequent scribes.

Such corruptions in misreading abbreviations are quite common. Several have been out in the Jerushalmi by Professor L. Ginzberg (Students Annual J. T. S. A., 1914, p. 138ff.) and for the *Mekilta* by Professor J. Lauterbach (Studies in Jewish Bibliography in memory of A. S. Freidus, p. 140ff.)

As for the date of the composition of this text, it was certainly before 1000, since both R. Nissim of Kairwan and R. Hananel cite one of its derivatives. Further little can be said. Dr. Ch. Albeck has offered evidence to show that all the tannaitic midrashim were given their present form after the close of the Talmud (*Untersuchungen ueber die halakischen Midraschim* p. 119). His conclusions, based on wide investigation and supported with much erudition, still require further investigation as critical editions of the tannaitic texts appear, and the correct readings are established. The matter is too important to be discussed within the limits here available, but I may cite in support of his general thesis at least one example of a *baraita* in the *Sifre*, the text of which follows an emendation made in Jerushalmi, rather than the doubtless more correct older version.

תוציא את כל מעשר תבואתך, מלמד שמוציאים אותו ממקום טומאה למקום טהרה יכול אף של שאר שנים יהיו מוציאים ממקום טומאה למקום טהרה ת"ל בשנה ההיא של שנה ההיא אתה מוציא ואי אתה מוציא של שאר שנים ממקום טומאה למקום טהרה.

In *Jer. Maaser Sheni* Chapter V (56b) we are told that the *baraita* originally read:

בשנה ההיא את מוציאו מן הטמא על הטהור ואין את מוציאו בשאר כל השנים מן הטמא על הטהור.

The meaning of this *baraita* was that the special tithe of the third year, namely the tithe of the poor, might be given from the impure product for the pure, there being no reason why this tithe should not be eaten in impurity. This obvious interpretation is however rejected by the Jerushalmi, and R. Eleazar explains:

כיני מתניתא בשנה ההיא את מוציאו ממקום טומאה למקום טהרה ואין את מוציאו בשאר כל השנים ממקום טומאה למקום טהרה.

It is not certain whether R. Eleazar meant to emend the *baraita* or merely to interpret it. But at any rate, R. Eleazar explains the *baraita* as follows: In the third year you must take the tithe from an impure place to a pure place, but not in the other years. The reference to other years is taken, by the Jerushalmi itself, to refer to the first tithe of other years, and the explanation is that the

tithe of the poor must be kept pure so that a poor priest may be able to accept it, the first tithe need not be kept pure as it is not given to priests but to the Levites.

Whatever be the merits of this interpretation it is clear that the reading in the *Sifre* is formulated in imitation of that proposed by R. Eleazar in emendation of the original *baraita* and therefore must be later than R. Eleazar, and probably later than the Jerushalmi itself.

DIVINE NAMES AND ATTRIBUTES IN HELLENISTIC JEWISH LITERATURE

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In memory of Robert L. Stroock

ὄψονται γὰρ τελευτὴν σοφοῦ καὶ οὐ νοήσουσιν τί ἐβουλεύσατο περὶ αὐτοῦ καὶ εἰς τί ἠσφαλίσατο αὐτὸν ὁ κύριος.

Wis. Sol. iv. 17.

Because of the length of the appended index, only a brief introduction to the subject here treated can be given.

The notable studies of Hellenistic religions made in recent years by archaeologists and philologists such as Cumont, Reitzenstein, Wendland, Deissmann, Norden, Bousset and Gressmann, to name only a few, have thrown much light on the theology and religious psychology of early Christianity, but they have only passingly illuminated the religion and culture of the Greek-speaking Jewish communities of that period and earlier, of those whom Deissmann[1] has aptly termed *Septuaginta-juden*. The Septuagint indeed is the proper starting-point for all philological studies of the fascinating problem of diaspora Judaism, and it would be most helpful to scholars to have as a tool of research a companion volume to such comparative New Testament lexicons as Moulton and Milligan's *Vocabulary*, or Bauer's *Wörterbuch zu den Schriften des Neuen Testaments*,—that is, a work in which the now considerable collection of papyri and modern philological investigations of Hellenistic religions would be used to elucidate the history and meaning of all important Septuagint words, quite apart from their relation to the Hebrew or Aramaic originals. But before the larger problem of studying the vocabulary of the

[1] A. Deissmann, *Paulus* 2nd ed.: 71f.

Septuagint is approached, it may be profitable to undertake the preliminary task of studying the language of those books which were written after the greater part of the Hebrew bible had been translated into Greek. In this way we shall have a more direct insight into the complex and in many ways elusive problem of cultural assimilation and cultural survival.

The phenomenon of diaspora Judaism was a unique one in the classical world, and it would be a serious mistake to consider the Jews, from the point of view of religious history, as merely one of a number of groups making up the totality known as Oriental-Greek syncretism. Not only was their social and political status an anomaly, necessitating special legislation or procedure on the part of Greek city states or the Roman empire, but, what is less adequately recognized, the mere translation of their Semitic scriptures into the Greek language with its quite different psychology and linguistic history, must have had a very great influence in making apparent the peculiar nature of Judaism both to the Jews themselves and to such pagans as were sufficiently curious to read them,—Poseidonius, for example,—or to make use of them in formulating their own religious doctrines—the Alexandrian Gnostics, to take another example.

Although most students of Hellenistic Judaism are agreed that the Jews in the diaspora were in all fundamental respects faithful to the teachings and practices of their fathers,[2] it is no less true that Greek culture necessarily contributed to the formation of their life and thought. The discovery of Jewish Greek inscriptions, the excavation of Hellenistic synagogues, the study of legal papyri have all shown that these influences existed, and, to take a special instance, the use of Greek philosophical terminology in the translation of Hebrew Wisdom literature as well as in original Greek writings of Alexandrian Jews before Philo has long been recognized. The mere use of the Greek language by the Jews in the diaspora could not fail to produce some measure of assimilation, although the process may have been quite subconsciously effected.

[2] E. Schürer, *Geschichte d. jüdischen Volkes*, III, 3rd ed.: 92f.; E. Meyer, *Ursprung u. Anfänge d. Christentums*, II: 280 n. 1; G. F. Moore, *Judaism*, I: 225; A. Tscherikower, *Ha-Yehudim We-Ha-Yewanim*: 361.

This paper is presented as a modest and necessarily limited philological contribution to the study of one aspect of this problem, namely the treatment of divine names and attributes (in the widest sense) in what is known as Hellenistic (that is, originally Greek) Jewish literature, and the relation of this vocabulary to that employed in the translation literature, that is, the Greek Old Testament[3] and Apocrypha. The index is designed to show what proportion of already existing expressions used of God was kept by Jews writing original Greek works, and how many terms of religious significance were apparently for the first time taken over from the religious or philosophical vocabulary of Greek literature, or else were, so far as the limited material allows us to judge, created to express a concept that had previously been unfamiliar in Greek in this connection.

Of several noteworthy studies of divine attributes in the literature of this period, there is none, with one partial exception,[4] that fully elucidates the particular problem with which we are concerned. Baudissin's[5] exhaustive treatise on the Septuagint renderings κύριος and θεός is conceived along quite different lines, and deals with the Greek material only as a basis for the reconstruction of the older Semitic concepts of deity. Bousset's[6] useful and comprehensive, though sometimes *tendenziöses*, work is arranged as a more or less systematic theological handbook, and the philological material on this subject is limited to a few of the most common divine epithets in the apocryphal and pseudepigraphic literature.

A brief explanation of the extent and form of the following index remains to be given.

The books included as Hellenistic literature for indexing are the Sibylline Oracles, books iii, iv, v and the "fragments" (at

[3] It is unfortunate that English-speaking Jews are obliged, for convenience, to use this sectarian term.

[4] A. Schlatter, *Wie sprach Josephus von Gott* (Beiträge z. Förderung christlicher Theologie, Jahrgang 14 (1910), Heft 1.

[5] Baudissin-Eissfeldt, *KYRIOS als Gottesname im Judentum u. seine stelle in d. Religionsgeschichte*, 3 pts. 1927–29.

[6] Bousset-Gressmann, *Die Religion d. Judentums in spät-hellenistichen Zeitalter*, 1926.

the end of Geffcken's edition); the Letter of Aristeas; the fragments of Aristobulus, Demetrius, Artapanus, Philo Epicus and Ezekiel Tragicus in Eusebius; Pseudo-Phocylides; Wisdom of Solomon;[6a] 2 Maccabees (excluding the introductory epistles etc. to ii. 19); 3 Maccabees; 4 Maccabees; a number of Jewish Greek inscriptions published by Oehler in the *Monatsschrift*. The diversified nature of these sources compensates in part for their scantiness.

Philo had been used only in giving parallels, for the obvious reasons that his writings are professedly philosophical and eclectic, and are not suitable material for the kind of study here attempted[7]. Nor has it seemed advisable at this time to make an exhaustive index of the divine attributes in Josephus, although Schlatter's monograph, while useful as a systematic presentation, is far from complete and must some day be replaced by a more adequate study. In this paper Josephus like Philo has been only occasionally cited for parallels (a number of which, incidentally, do not appear in Schlatter's book).

With the theological terminology of these Hellenistic books has been compared that found in practically all the translation literature now extant in Greek, that is the Old Testament (excluding the versions of Aquila, Symmachus and Theodotion, except in Daniel), and the non-canonical writings whether now called "apocryphal" or "pseudepigraphic."

All divine names, appellatives, epithets (with the exception of κύριος and θεός, to Baudissin's study of which little can be added) and terms, of whatever grammatical form, which indicate the qualities, powers or activities of God have been included. In addition to these, a number of terms is given which denote some essential or significant relation between God and man, or between God and Israel. In many cases passages are cited in which a name or surrogate of God does not appear, but where, as in the case of passive verbs,[8] it is clearly understood from the context

[6a] The writer is unable to accept the theory that some part of the Wisdom of Solomon is translated from Hebrew.

[7] Cf. the list of noun and adjective attributes under θεός in Leisegang's *Index Philonis*.

[8] The remark of Bousset (o. c.: 316) "Wo irgendwie der Zusammenhang noch verständlich bleibt, lasst man den Gottesnamen aus und setzt das Prädikat sub-

that God is the agent. A conscientious effort has been made to list all terms that may reasonably be considered significant, and it may be that the writer has been somewhat arbitrary in including a number of words denoting the objects or effects of divine activity. But in general it is better, in making a philological study, to err on the side of inclusiveness, as even apparently unessential or, in the context, incidental terms may have their own fateful history.[9] On the other hand, a few common, neutral words such as λέγω, πέμπω, δίδωμι have been omitted, and even here the writer is doubtful of the wisdom of so doing.

Finally, a word as to the use of parallels. Where a particular term occurs in a like sense in the translation literature, one or two passages are cited as illustrations from the Greek Old Testament and Apocrypha, if found in both, which are chosen usually for their aptness, and not because it is held that the Hellenistic writer had these passages in mind. The citations are, of course, not meant to be exhaustive, except where so noted.

In those cases where a like sense of the attribute, or the word itself does not occur in translation literature, the term is assumed to be "Hellenistic," although the assumption is admittedly provisional in the light of our insufficient source material. Under these terms are given, where possible, apt parallels from pagan literature and from Philo and Josephus, a good many of them culled from various special lexicons, others noted in the writer's reading of Greek authors. It is unnecessary to make plain his dependence upon the Hatch-Redpath Concordance for biblical parallels, and Leisegang's Index for Philo, but not to state that he has in all cases verified the passages in the text.

We may now briefly give our results. Some 470 items are listed, of which about 130, or a little more than 25 percent, are "Hellenistic." This large proportion is not surprising when we remember that many of them, occurring chiefly in the Sibylline Oracles and in Ezekiel, have been borrowed for decorative purposes from the Homeric or tragic conventions,[10] and in themselves have little

jektlos. Man gebraucht dass Passivum statt des Aktivums, oder sogar den plural des Aktiven Verbums" is too sweeping.

[9] Cf. the discussion of θώραξ in F. Boll, *Aus d. Offenbarung Johannes*, 1914:76.

[10] Cf. ἄμβροτος, ἀθάνατος, κτλ.

religious significance, and that many other "Hellenistic" terms are merely formal variants of expressions which occur in the Greek bible.[11] Moreover, it should be noted that most of the attributes occurring most frequently, that is, in at least three of the Hellenistic books, are already found in translation literature. Of the 130 or so "Hellenistic" words, only the following which occur in more than one work seem noteworthy: *ἀγένητος, ἀπροσδεής, ἐνέργεια, ἐπιφάνεια, ἡγεμών, μόναρχος, παντεπόπτης, παντοδύναμος, πάτριος,—ῶος,* (cf. O. T. *θεὸς τ. πατέρων*), *πρόνοια, σύμμαχος,—ῶ, συγγινώσκω, ὑπέρμαχος, φιλανθρωπῶ.*

Among the most common terms, whether biblical or Hellenistic, all the important aspects of the divine nature and activity, familiar from the Old Testament and rabbinic literature, are found. God is variously represented as one and unique, as creator, ruler and king, residing in heaven, all-powerful, all-seeing, omniscient, as father of Israel, as savior, as judge, as righteous, terrible, merciful, benevolent and forbearing.

In conclusion then we may say that the Jews who wrote original works in Greek, whether apologetic, hortatory or philosophical, were content, for the most part, to make use of the religious vocabulary found in earlier literature in expressing their views about God, and in spite of having a fairly popular Greek religious and philosophical terminology to draw from anew, found their Greek bible, which had in itself a sacred character, adequate to their needs.

[11] Cf. *τεραταποιός* = biblical *τέρατα ποιῶν* (עושה פלא), *δικαιόκριτος* = *δίκαιος κριτής*.

Explanation of Symbols and Most Common Abbreviations

* = word found in the Greek Old Testament or (originally Semitic) Apocrypha, but not as a divine attribute, or in a different sense from that noted in index.

** = word not found in the Greek Old Testament or in the (originally Semitic) Apocrypha, including 2 Maccabees 1. i-ii. 18, Greek fragments of Enoch, Psalms of Solomon, Testaments of the XII Patriarchs.

(The above words are therefore to be considered as "Hellenistic").

(object) = an object or quality bestowed upon man or nature by God, or a human attribute acted upon by God.

The verse numbers of the Greek Old Testament are according to Swete.

Arist. = Letter of Aristeas, ed. H. ST. J. Thackeray in Swete, *Introduction to the Old Testament in Greek*, 1914.

Aristob. = fragments of Aristobulus in Eusebius, *Praeparatio Evangelica.*

Artap. = fragments of Artapanus in Eusebius, *Praeparatio Evangelica.*

Diels = H. Diels, *Fragmente der Vorsokratiker*, 4th ed., 3 vols., 1922 (cited by volume and page).

Eupol. = fragments of Eupolemus in Eusebius, *Praeparatio Evangelica.*

Eus. = Eusebius, *Praeparatio Evangelica* ed. W. Dindorf, 2 vols., 1867.

Ezek. Tragicus = fragments of Ezekiel's *Exagoge* in Eusebius, *Praeparatio Evangelica.*

2 Mac., 3 Mac., 4 Mac. = 2 Maccabees etc., ed. Swete, *Old Testament in Greek*, iii, 1912.

Oehler = J. Oehler, *Epigraphische Beiträge z. Geschichte d. Judentums in Monatsschrift f. Geschichte u. Wissenschaft d. Judentums*, Jahrgang 53 (1909): 299–302, 443–452, 525–538.

Phoc. = Pseudo-Phocylides, ed. Hiller-Crusius, *Anthologia Lyrica*, 1904.

Sib. = Oracula Sibyllina, ed. J. Geffcken, 1902.

Wis. = Wisdom of Solomon, ed. Swete o. c., II, 1922.

ἀγαθοποιῶ: ARIST. 242 ἀλλὰ δέον θεὸν (conj.) ἱκετεύειν πάντα –εῖν.
(O. T. = הטיב, **Num.** x. 32; Apocr. **2 Mac.** i. 2).

ἀγαθός (–όν object): ARIST. 185 πληρῶσαι σε, βασιλεῦ, πάντων τ. –ῶν ὧν ἔκτισεν ὁ παντοκράτωρ θεός, 205 ὁ θεός πᾶσιν αἴτιος –ῶν ἐστιν, 212 ὁ θεὸς διὰ παντὸς τ. δικαίοις –α προσημαίνει μέγιστα, 248 εὐχόμεθα γὰρ ἀεὶ προς τ. θεὸν. . . περὶ τ. ἐγγόνων ἵνα πορῇ πάντα αὐτοῖς τ. ἀγαθά; WIS. cf. xii. 21 συνθήκας ἔδωκας –ῶν ὑποσχέσεων, xiii. 1 κ. ἐκ τ. ὁρωμένων –ῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα; 4 MAC. xii. 11 παρὰ τ. θεοῦ λαβὼν τ. –ὰ κ. τ. βασιλείαν.
(O. T. = טוב, freq., **Num.** x. 32, **Ps.** xxvi (xxvii). 13; Apocr., **Sir.** xi. 14, **Tob.** iv. 19 (cod. B)).

ἀγαθότης: WIS. vii. 26 (σοφία) εἰκὼν τ. –ητος αὐτοῦ, xii. 22 σου τ. –ητα μεριμνῶμεν κρίνοντες.
(Apocr., cf. **Test. Ash.** iii. 1).

ἀγάπη (object): ARIST. 229 –η, αὕτη γὰρ θεοῦ δόσις ἐστίν; cf. WIS. iii. 9 κ. οἱ πιστοὶ ἐν –ῃ προσμενοῦσιν αὐτῷ.
(O. T. = אהבה, cf. **Jer.** ii. 2; Apocr., cf. **Sir.** xlviii. 11, **Ps. Sol.** xiii. 8).

ἀγαπῶ: WIS. iv. 10 εὐάρεστος τ. θεῷ (v.l.om.) γενόμενος ἠγαπήθη, vii. 28 οὐθὲν γὰρ –ᾷ ὁ θεὸς εἰ μὴ τὸν σοφία συνοικοῦντα, viii. 3 ὁ πάντων δεσπότης ἠγάπησεν αὐτὴν (sc. σοφίαν), xi. 24 –ᾷς γὰρ τὰ ὄντα πάντα, xvi. 26 οἱ υἱοί σου οὓς ἠγάπησας, κύριε; 3 MAC. ii. 10 –ῶν τ. οἶκον τ. Ἰσραήλ.
(O. T. = אהב, **Deut.** vii. 13, **Ps.** xxxvi (xxxvii). 28; Apocr., **Ps. Sol.** x. 6).

**ἀγένητος: SIB. Fr. i. 7 εἷς θεὸς ὃς μόνος ἄρχει, ὑπερμεγέθης –ος, Fr. i. 17 αὐτογενὴς –ος ἅπαντα κρατῶν διὰ παντός.
(Thales ap. Diog. Laer. i. 34 = Diels i. 4; Philo **Vita Mos.** ii. 171, Josephus **Ap.** ii. 167).

ἁγιάζω: 3 MAC. ii. 9 ἡγίασας τ. τόπον τοῦτον εἰς σὸν ὄνομα, ii. 16 sim., cf. vi. 3 ἔπιδε . . . ἐπὶ ἡγιασμένου τέκνα Ἰακὼβ μερίδος ἡγιασμένης σου λαόν; 4 MAC. xvii. 19 f. οἱ ἡγιασμένοι ὑπὸ τ. χεῖράς σου. κ. οὗτοι οὖν ἁγιασθέντες διὰ θεόν.
(O. T. = קדש, **3 K.** ix. 3; Apocr., **2 Mac.** i. 25).

ἅγιος; SIB. iii. 478 πληγαῖς –οιο θεοῦ, iii. 709 χεὶρ –οιο; WIS. cf. ix. 10 ἐξαπόστειλον αὐτὴν (sc. σοφίαν) ἐξ –ων οὐρανῶν, ix. 17 ἔπεμψας τ. –όν σου πνεῦμα ἀπὸ ὑψίστων, x. 20 τ. ὄνομα

τ. –όν σου; 2 MAC. cf. vi. 30 *τ. κυρίῳ τ. –αν γνῶσιν ἔχοντι*, xiv. 36 *–ε παντὸς ἁγιασμοῦ κύριε*; 3 MAC. ii. 2 *–ε ἐν ἁγίοις*, ii. 13 *ἰδοὺ δὴ νῦν –ε βασιλεῦ*, ii. 21 *προπάτωρ* (v.l. *πρὸ πάντων*) *–ος ἐν ἁγίοις*, v. 13 *τ. –ον ἤνουν θεὸν αὐτῶν*, vi.l *ἐπικαλεῖσθαι τ. –ον θεὸν*, vi. 29 *τ. –ον σωτῆρα θεὸν αὐτῶν ηὐλόγουν*, vii 10 *τ. –ον θεὸν αὐθαιρέτως παραβεβηκότας*, vii. 16 *εὐχαριστοῦντες τ. θεῷ τ. πατέρων αὐτῶν –ῳ σωτῆρι τ.* Ἰσραήλ; Inscrip. Syria = Oehler #37 *ἀνέθετο τ. –ῳ θεῷ*.

(O .T. = קדוש, freq., **Lev.** xix. 2, **Is.** vi. 3; Apocr. **Sir.** iv. 14, **Tob.** xii. 12).

ἁγιότης: 2 MAC. xv. 2 *ὑπὸ τοῦ πάντα ἐφορῶντος μεθ' –ητος*.

(Apocr., **Test. Levi** iii. 4).

****ἄδεια***: WIS. xii. 11 *οὐδὲ εὐλαβούμενός τινα, ἐφ' οἷς ἡμάρτανον –αν ἐδίδους*.

(Josephus **Ant.** ix. 176).

ἀδιαλείπτως: ARISTOB. ap. EUS. PR. EV. xiii. 12. 4 *τ. κατασκευὴν τ. ὅλων συνεχομένην ἀ.*

(cf. Josephus **B. J.** ii. 155).

ἀεί, αἰέν (cf. *αἰών, –ιος*): SIB. iii. 90 *ἀ. μεδέοντα*, v. 174 *ἀ. ὑπάρχων*, v. 277 *ἄμβροτον ἀ. ἐόντα*, v. 360 *σοφὸν ἀ. ἐόντα*, v. 500 *μέγαν ἀ. ἐόντα*; 2 MAC. xiv. 15 *ἀ. δὲ μετ' ἐπιφανείας ἀντιλαμβανόμενον τ. ἑαυτοῦ μερίδος*; 3 MAC. vii. 23 *Εὐλογητὸς ὁ ῥύστης* Ἰσραὴλ *εἰς τ. ἀ. χρόνους*.

(Apocr. **Est. add.** E 4).

ἄεναος: SIB. Fr iii. 34 *ὃς δ' ἐστιν ζωή τε κ ἄφθιτον –ον φῶς*, iii. 698 *θεὸς μέγας –ός τε*, iii. 717 sim.

(Philo, cf. **Post. Caini** 151).

ἀθάνατος: SIB. iii. 276, 278, 302, 328, 582, 593, 600, 601, 604, 617, 709, 711, 717, 721, 733, 759, 766, v. 76.

(Homer, Tragic poets, of gods; Philo **Aet. Mundi** 44).

****ἄϊδιος***: SIB. v. 66 *–ον θεὸν ἄμβροτον*, v. 427—*οιο θεοῦ δόξαν*, v. 498 *τ. –ον γεγαῶτα*; WIS. vii. 26 (*σοφία*) *ἀπαύγασμα γάρ ἐστιν φωτὸς –ου*.

(Xenophanes ap. Diog. Laer. ix. 19 = Diels i. 42; Philo **Spec. Leg.** ii. 166, cf. Josephus **Ap.** ii. 167).

****αἰθήρ***: SIB. v. 298 *–έρι ναίων*.

(Homer of Zeus; cf. Philo **Quis Rer.** 283).

αἴνιγμα: SIB. iii. 812 προφητεῦσαί με βροτοῖς –τα θεῖα.
(O. T. = חידה, **Num.** xii. 8).

αἰών (cf. ἀεί): SIB. Fr. i. 16 ὃς μόνος εἰς –α κ. ἐξ –ος ἐτύχθη, iii. 767 κ. τότε δὴ ἐξεγερεῖ βασιλήιον εἰς –ας; WIS. iii. 8 βασιλεύσει κύριος εἰς τ. –ας, cf. xiii. 9; 2 MAC. xiv. 15 τὸν ἄχρι –ος συστήσαντα τ. αὐτοῦ λαόν, xiv. 36 διατήρησον εἰς –α ἀμίαντον τόνδε οἶκον; 3 Mac. v. 11 τὸ δὲ ἀπ' –ος κτίσμα χρόνου; 4 MAC. xviii. 24 ᾧ ἡ δόξα εἰς τ. –ας τ. –ων.
(O. T. = עולם, freq., **Ex.** xv. 18, **Ps.** ix. 8; Apocr., **Sir.** xviii. 1, **Tob.** iii. 2 f.).

αἰώνιος: SIB. Fr. iii. 17 ἄφθαρτος κτίστης –ος, Fr. iv. βασιλεὺς –ος ἄρχει; Wis. xvii. 2 φυγάδες τ. –ου προνοίας; 3 Mac. vi. 12 σὺ . . . ϵ, νῦν ἔπιδϵ.
(O. T. = עולם, **Gen.** xxi. 33, **Is.** xxvi. 4; Apocr., **Bar.** iv. 35, **2 Mac.** i. 25).

**ἀκουστής: WIS. i. 6 τ. γλώσσης –ής.

ἀκούω (cf. ἐπήκοος): 4 MAC. x. 18 κ. σιωπώντων –ει ὁ θεός.
(O. T. = שמע, **Ex.** iii. 7, **Ps.** xvii (xviii). 6; Apocr., **Bar.** ii. 16).

**ἀκράτητος: SIB. Fr. v.l ὃς μόνος ϵὀτὶ θεὸς κτίστης –ος ὑπάρχων.

*ακρίβϵια: WIS. xii. 21 μετὰ πόσης (v.l. πάσης) –ας ἔκρινας τ. υἱούς σου.
(cf. Philo **Quis Rer.** 143 ἀκριβοδίκαιος).

*ἀκριβῶς: ARISTOB. ap. EUS. PR. EV. xiii. 12. 4 τ. κατασκευην τ. ὅλων ἀ. ὑπὸ θεοῦ γεγονυίαν.

*ἀκροῶμαι: Wis. i. 10 ὅτι οὖς ζηλώσεως –ᾶται τ. πάντα.

**ἄκτωρ: PHILO EPICUS ap. EUS. PR. EV. ix. 24 ἔδος . . . ἔκτισεν –ωρ ὕψιστος.

ἀλήθϵια: ARIST. 140 τὸν κατὰ –αν θεόν.
(O. T. = אמת, **Mic.** vii. 20, **Ps.** xxix (xxx). 10; Apocr. **Tob.** iii. 2, cf. **Sir.** xli. 19)

ἀληθής (cf. φιλαλήθης): SIB. Fr. i. 10 τ. οὐράνιον κ. –ῆ . . . θεόν, v. 499 τ. πρύτανιν πάντων, τ. –έα; WIS. i. 6 τ. καρδίας ἐπίσκοπος –ής, xii. 27 θεὸν ἐπέγνωσαν –ῆ, xv.1 σὺ δὲ ὁ θεὸς ἡμῶν χρηστὸς κ. –ής.
(O. T. = אמת, קשוט, cf. **Gen.** xli. 32, **Dan.** ii. 47 (O′)).

ἀληθινός: SIB. Fr. i. 20 θεὸν . . . ὸν ἀέναόν τϵ, Fr. iii. 46 sim.; 3 MAC ii. 11 πιστὸς κ. –ός, vi. 18 ὁ μεγαλόδοξος κ. παντοκράτωρ κ. –ὸς θεός.
(O. T. = אמת, **Ex.** xxiv. 6; Apocr., **1 Esd.** viii. 86 (90)).

*ἀλκή; 3 MAC. vi. 12 *σὺ δὲ ὁ πᾶσαν –ὴν κ. δυναστείαν ἔχων.*
(cf. Sophocles **Oed. R.** 42).

**ἄμβροτος: SIB. iii. 628 *ἀλλά μιν ἱλάσκου θεὸν –ον*, iii. 693 *κ. τότε γνώσονται θεὸν –ον ὃς τάδε κρίνει*, v. 66 *ἀΐδιον θεὸν –ον ἐν νεφέεσσιν*, v. 277 *τ. πρύτανιν πάντων θεὸν –ον αἰὲν ἐόντα*; PHOC. 17 *ψεύδορκον στυγέει θεὸς –ος.*
(Homer, Tragic poets, of gods).

ἀνάγκη: SIB. iii. 101-2 *ἀθάνατος μεγάλην ἐπέθηκεν –ην πνεύμασιν*; WIS. xix. 4 *εἵλκεν γὰρ αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο πέρας –η.*
(O. T. usu. = מצוק, צרה, **Zeph.** i. 15; Apocr. **Tob.** iv. 9).

ἀνάγω: WIS. xvi. 13 *κατάγεις εἰς πύλας ᾅδου κ. –εις*; 3 MAC. vi. 7 *Δανιὴλ εἰς φῶς ἀνήγαγες ἀσινῆ.*
(O. T. usu. = העלה, Ps. xxix (xxx). 4; Apocr. Tob. xiii. 2).

ἀναδείκνυμι (cf. δείκνυμι): SIB. iii. 15-16 *ἀλλ' αὐτὸς ἀνέδειζεν αἰώνιος αὐτὸς ἑαυτὸν | ὄντα τε κ. πρὶν ἐόντα*; cf. 3 MAC. ii. 14 *τὸν ἐπὶ τ. γῆς ἀναδεδειγμένον τ. ὀνόματι τ. δόξης σου ἅγιον τόπον.*
(O. T. cf. **Hab.** ii. 3; Apocr., **2 Mac.** ii. 8).

**ἄναξ: SIB. iii. 49 *ἄναξ πάσης γῆς*, v. 352 *αὐτὸν ἄνακτα θεόν.*
(Homer, Tragic poets, of gods).

ἀνελεήμων: WIS. xix. 1 *τ. ἀσεβέσιν μέχρι τέλους –ων θυμὸς ἐπέστη.*
(O. T. cf. **Prov.** xvii. 11 = אכזרי).

**ἀνίκητος (cf. νίκη): 3 MAC. iv. 21 *τοῦτο δὲ ἦν ἐνέργεια τῆς τ. βοηθοῦντος τ. Ἰουδαίοις ἐξ οὐρανοῦ προνοίας—ου*, vi. 13 *πτηξάτω τ. ἔθνη σὴν δύναμιν –ον.*
(Sophocles **Ant.** 781 of Eros, Mithraic, cf. Cumont, *Religions Orientales* etc., 1929: 224, 276; cf. Philo **Fuga** 149, Josephus **B. J.** i. 378).

ἀνίστημι: 2 MAC. vii. 9 *ὁ δὲ τ. κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς . . . εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει.*
(O. T. = הקים, cf. 1 **Chr.** xvii. 11, **Ps.** xl(xli). 11; Apocr. cf. **Test. xii Patr.** (intrans.) passim).

ἀνοίγνυμι: SIB. iii. 769-70 *τ. πᾶσιν ὑπέσχετο γαῖαν ἀνοίξειν | κ. κόσμον μακάρων τε πύλας κ. χάρματα πάντα*; 3 MAC. vi. 18 *τότε ὁ . . . θεὸς ἠνέῳξεν τ. οὐρανίους πύλας.*
(O. T. usu. = פתח, Ps. lxxvii(lxxviii). 24; Apocr. Sir. xliii. 14, cf. Ps. Sol. v. 14).

ἀντίκειμαι: 2 MAC. x. 26 ἠξίουν ἵλεων αὐτοῖς γενόμενον . . . –σθαι τ. ἀντικειμένοις; 3 MAC. vii. 9 οὐκ ἄνθρωπον ἀλλὰ τὸν πάσης δεσπόζοντα δυνάμεως θεὸν ὕψιστον –μενον ἡμῖν.
(O. T. = var. **Ex.** xxiii. 22 = צור).

ἀντιλαμβάνω: WIS. ii. 18 εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ –λήμψεται αὐτοῦ; 2 MAC. xiv. 15 ἐλιτάνευσαν τὸν . . . ἀεὶ δὲ μετ' ἐπιφανείας –όμενον τ. ἑαυτοῦ μερίδος.
(O. T. = var., **Ps.** iii. 6 = סמך, xvii (xviii). 36 = סעד; Apocr., **Sir.** ii. 6, **Ps. Sol.** xvi. 3).

ἀντίληψις: 2 MAC. viii. 19 τὰς ἐπὶ τ. προγόνων γενομένας –εις, xv. 7 –εως τεύξασθαι παρὰ τ. κυρίου; 3 MAC. ii. 33 εὐέλπιδές τε καθιστήκεισαν –εως τεύξασθαι, v. 50 τὰς ἔμπροσθεν αὐτῶν γεγενημένας –εις ἐξ οὐρανοῦ συνιδόντες.
(O. T. = var., **Ps.** xxi (xxii). 20 = עזרה, lxxxviii (lxxxix). 19 = מגן; Apocr., **1 Esd.** viii. 27 (30), **Ps. Sol.** vii. 9).

**ἀντιπαρέρχομαι: WIS. xvi. 10 τ. ἔλεος σου –ἦλθεν κ. ἰάσατο αὐτούς.
(O. T. cf. παρέρχομαι).

*ἀόρατος (cf. ὁρῶ (2)): SIB. Fr. i. 8 παντοκράτωρ –ος ὁρῶμενος αὐτὸς ἄπαντα, iii. 12 sim.
(Cornutus 5, of Hades, papyri; Philo **Abra.** 74, Josephus **B. J.** vii. 346; O. T. for sense cf. **Ex.** iii. 6 etc.).

ἀπάγω: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 12 ἐν τῷδ' ἀπάξω λαὸν εἰς ἄλλην χθόνα.
(O. T. = var., **Deut.** xxviii. 36 = הוליך, 37 = נהג; Apocr., cf. **Test. Dan.** v. 8).

ἀπαλείφω: 3 MAC. ii. 19 ἀπάλειψον τ. ἁμαρτίας ἡμῶν.
(O. T. Is. xliv. 22 = מחה).

ἀπειλή: SIB. iii. 71 ἀλλ' ὁπόταν μεγάλοιο θεοῦ πελάσωσιν –αί, iii. 97 sim.
(O. T. = var, Zech. ix. 14 = Heb.?).

ἀποδοκιμάζω: WIS. ix. 4 μή με –άσῃς ἐκ παίδων σου.
(O. T. = מאס, Jer. vi. 30, vii. 29).

**ἀποίητος: SIB. Fr. vii. <θεός> –ος.

ἀποκτείνω: EZEK. TRAG. ap. EUS. PR. EV. ix. 29. 12 ἐπὶ πᾶσι τούτοις τέκν' –ενῶ βροτῶν | πρωτόγονα; cf. WIS. xvi. 9; 4 MAC. xviii. 18 ᾠδὴν μὲν γὰρ ἣν ἐδίδαξεν Μωσῆς (Deut. xxxii. 39) . . . Ἐγὼ –ενῶ κ. ζῆν ποιήσω.
(O. T. usu. = הרג, המית, **Ex.** iv. 23, **Deut.** xxxii. 39; Apocr., **Tob.** iii. 15).

ἀπόλλυμι (cf. ὄλλυμι, ἐξαπ.): SIB. passim; WIS. xii. 6 *αὐθέντας γουεῖς . . . ἐβουλήθης ἀπολέσαι διὰ χειρῶν πατέρων ἡμῶν*, xii. 12 *τίς δὲ ἐγκαλέσει σοι κατὰ ἐθνῶν ἀπολωλότων*, xviii. 5 *ὁμοθυμαδὸν ἀπώλεσας ἐν ὕδατι σφοδρῷ*, xviii. 19 *ἵνα μὴ ἀγνοοῦντες δἰ ὃ κακῶς πάσχουσιν ἀπώλονται*; 2 MAC. ii. 39 *τ. παραγινομένους ἐπὶ κακώσει τύπτων ἀπολλύει*, viii. 19 *προσαναλεξάμενος . . . τὴν* (sc. *ἀντίληψιν*) *ἐπὶ Σενναχηρείμ . . . ὡς ἀπώλοντο*, cf. viii. 20; 3 MAC. vi. 4 *πάτερ, σὺ Φαραὼ . . . σὺν τ. ὑπερηφάνῳ στρατιᾷ ποντοβρόχους ἀπώλεσας*, vi. 10 *ῥύσάμενος ἡμᾶς ἀπὸ ἐχθρῶν χειρός, ᾧ προαιρῇ, δέσποτα, ἀπόλεσον ἡμᾶς μόρῳ*.

(O. T. = var., **Gen.** xviii. 28ff. = השחית, **Lev.** xx. 3ff. = הכרית; Apocr., **1 Esd.** viii. 85 (89), **Ps. Sol.** xii. 8).

**ἀποπαύω: ARISTOB. ap. EUS. PR. EV. xiii. 12. 11 *ἀποπεπαυκέναι τ. θεὸν ἐν αὐτῇ* (sc. *τ. ἑβδόμῃ ἡμέρᾳ*) . . . *ἐπὶ τῷ καταπεπαυκέναι τ. τάξιν αὐτῶν*.

(cf. O. T. καταπαύω).

ἀποστέλλω (cf. ἐξαπ.): WIS. xii. 8 *ἀπέστειλάς τε προδρόμους τ. στρατοπέδου σου σφῆκας*, xvi. 18 *τὰ ἐπ' ἀσεβεῖς ἀπεσταλμένα ζῶα*; 2 MAC. xi. 6 *ἱκέτευον . . . τ. κύριον ἀγαθὸν ἄγγελον ἀποστεῖλαι πρὸς σωτηρίαν τ. Ἰσραήλ*, xv. 22 *Σύ, δέσποτα, ἀπέστειλας τ. ἄγγελον σου ἐπὶ Ἐζεκίου τ. βασιλέως τ. Ἰουδαίας*.

(O. T. = שלח, **Gen.** xxiv. 7, **Ex.** xxiii. 20; Apocr., **Sir.** xxxi (xxxiv). 6, **Tob.** iii. 17).

ἀποστρέφω: 3 MAC. vi. 15 *δειχθήτω πᾶσιν ἔθνεσιν ὅτι μεθ' ἡμῶν εἶ, κύριε, κ. οὐκ ἀπέστρεψας τ. πρόσωπόν σου ἀφ' ἡμῶν*.

(O. T. usu. = השיב, **Deut.** xxxi. 18, **2 Chr.** vi. 42; Apocr. **Tob.** iii. 6, iv. 7).

**ἀπότομος: WIS. v. 10 *ὀξυνεῖ –ον ὀργὴν εἰς ῥομφαίαν*, vi. 5 *κρίσις –ος ἐν τ. ὑπερέχουσιν γίνεται*, xi. 10 *ἐκείνους ὡς –ος βασιλεὺς καταδικάζων ἐξήτασας*, xii. 9 *ἀσεβεῖς . . . λόγῳ –ῳ ὑφ' ἓν ἐκτρῖψαι*, xiii. 15 *ὁ παντοδύναμός σου λόγος . . . –ος πολεμιστής*.

(Sophocles **Oed. R.** 877 *ἀνάγκη*, Euripides **Alc.** 118 *μόρος*).

**ἀπροσδεής: ARIST. 211 *ὁ θεὸς –ής ἐστι κ. ἐπιεικής*: 2 MAC. xiv. 35 *σύ, κύριε, τ. ὅλων –ὴς ὑπάρχων*; 3 MAC. ii. 9 *ὄνομά σοι τῷ τ. ἁπάντων –εῖ*.

(Plato **Tim.** 33d, Plutarch **Arist. et Cato** 4, cf. Norden *Agnostos Theos*, 13f.; Philo **Deus Immut.** 56, Josephus **Ant.** viii. 111).

ἀπωλία (cf. ἀπόλλυμι): WIS. xviii. 7 προσεδέχθη ὑπὸ λαοῦ σου, σωτηρία μὲν δικαίων, ἐχθρῶν δὲ –α.
(O. T. = var., **1 Chr.** xxi. 17 = מגפה, **Ez.** xxix. 12 = שממה; Apocr., Sir. xvi. 9, Ps. Sol. ii. 35).

ἀργός: WIS. xiv. 5 θέλεις δὲ μὴ –ὰ εἶναι τὰ τ. σοφίας σου ἔργα.
(cf. Theognis 584).

ἀρεστός: WIS. iv. 14 –ὴ γὰρ ἦν κυρίῳ ἡ ψυχὴ αὐτοῦ (Enoch), ix. 18 κ. τὰ –ά σου ἐδιδάχθησαν ἄνθρωποι.
(O. T. **Lev.** x. 19 = יטב בעיני, **2 Esd.** vii. 18 = רעות; Apocr. **Tob.** iii. 6).

ἀριθμός: WIS. xi. 20 ἀλλὰ πάντα μέτρῳ κ. –ῷ κ. σταθμῷ διέταξας.
(O. T. **Is.** xl. 26 = מספר; Apocr., **Test. Naph.** ii. 3).

ἄρτος: WIS. xvi. 20 ἕτοιμον ἄρτον αὐτοῖς ἀπ' οὐρανοῦ ἔπεμψας ἀκοπιάτως. (v.l. παρέσχες).
(O. T. **Ps.** civ. (cv) 40 = לחם).

ἀρχή (1): WIS. ix. 8 θυσιαστήριον, μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς, xii. 11 σπέρμα γὰρ ἦν κατηραμένον ἀπ' ἀρχῆς.
(O. T. = ראשית, קדם, etc., freq., **Ps.** lxxiii (lxxiv) 2, **ci.** (cii). 26; Apocr., **Sir.** xxiv. 9).

(2) SIB. iii. 743 ἥξει ἐπ' ἀνθρώπους μεγάλη κρίσις ἥδε κ. ἀρχή, 784 αὕτη γὰρ μεγάλοιου θεοῦ κρίσις ἥδη κ. ἀρχή.
(O. T. **Dan.** vii. 14 (Th.) = שלטו).

ἄρχω: SIB. Fr. i. 7 εἷς θεὸς ὃς μόνος –ει, Fr. iv. βασιλεὺς αἰώνιος –ει.
(O. T. = משל, **1 Chr.** xxix. 12).

**ἀρωγός: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 14 παρῆν αὐτοῖς –ὸς ὁ θεός, ibid. οἷς μὲν γάρ ἐστι –ός.
(Soph. **Oed. Col.** 1285-6 Proclus in **Plat. Rempl.** ii. 144 = Kern, *Orphica* 158).

ἀσπίς (cf. ὑπερασπίζω): WIS. v. 19 λήμψεται –ίδα ἀκαταμάχητον ὁσιότητα.
(Apocr., **Sir.** xxix. 13).

ἀσφαλίζομαι: WIS. iv. 17 εἰς τί ἠσφαλίσατο αὐτὸν (sc. τ. σοφὸν) ὁ κ., x. 12 διεφύλαξεν αὐτὸν (sc. Jacob) ἀπὸ ἐχθρῶν κ. ἀπὸ ἐνεδρευόντων ἠσφαλίσατο.
(O. T. **Is.** xli. 10 = תמך).

**αὐτογενής: SIB. Fr. i. 17 –ὴς ἀγένητος ἅπαντα κρατῶν διὰ παντός.

**ἄφθαρτος: SIB. frg. iii. 17 –ος κτίστης αἰώνιος αἴθερι ναίων; WIS. xii. 1 τ. γὰρ –όν σου πνεῦμά ἐστιν ἐν πᾶσιν.
(Antipater of Tarsus, Stoic = V. Arnim 111, 249; Philo passim, Josephus **Ant.** iii. 88).

**ἄφθιτος: SIB. v. 110 κρίσις ἔσται ὑπ' –ου ἀνθρώποισιν, 298 κ. τότε θυμωθεὶς θ. –ος αἴθερι ναίων, 358 sim., 497 θ. –ον ἐξυμνοῦντες, 503 κείνοισιν δώσει θ. –ος <εμ>βιοτεύειν, (elsewhere in Sib. of pagan gods).
(Homer, Tragic Poets, of gods).

**ἄψευστος: SIB. iii. 701 –ον γὰρ πνεῦμα θεοῦ πέλεται κατὰ κόσμον.
(cf. ἀψευδής Aeschylus Cho. 559, Orphic Hymn = Kern 168 (of Zeus), Philo **Ebr.** 139).

**βαρύκτυπος: SIB. v. 76 ὀργὴν ἀθανάτοιο –ου οὐρανίωνος.
(Homer, of Zeus; Hesiod, Pindar of Poseidon; cf. O. T. ἐβαρύνθη χεὶρ κυρίου passim = כבדה יד').

βασανίζω: WIS. xi. 9 ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο, xii. 23 ἀδίκους διὰ τ. ἰδίων ἐβασάνισας βδελυγμάτων, xvi. 1 ἐκολάσθησαν ἀξίως κ. δὶα πλήθους κνωδάλων ἐβασανίσθησαν.
(O. T. 1 K. v. 3 no Heb.; Apocr., **Sir.** iv. 17 = יסר).

βασιλεία: SIB. iii. 47-48 τότε δὴ –α μεγίστη, ἀθανάτου βασιλῆος ἐπ' ἀνθρώποισι φανεῖται, cf. iii. 767-8 κ. τότε δὴ ἐξεγερεῖ βασιλήιον εἰς αἰῶνας πάντας ἐπ' ἀνθρώπους; WIS. vi. 4 ὑπηρέται ὄντες τῆς αὐτοῦ –ας, lx. 10 (sc. σοφία) ἔδειξεν αὐτῷ –αν θεοῦ.
(O. T. usu. = ממלכה, מלכות; **Ps.** xxi (xxii). 29, **Ob.** i. 21; Apocr., **Dan.** iii. 55f. **Ps. Sol.** v. 21 xvii. 4).

βασιλεύς: SIB. Fr. iii. 42 γνῶναι –ῆα θεόν, Fr. iv β. αἰώνιος ἄρχει, iii. 47-8, βασιλεία μεγίστη ἀθανάτοῦ –ῆος, iii. 56 κρίσις ἀθανάτοιο θεοῦ μεγάλου –ῆος, iii. 499 ἔστησαν κατέναντι θεοῦ μέγαλου –ῆος, iii. 560 ἄρξονται –ῆα μέγαν ἐπαμύντορα κλῃζειν, 616 κάμψουσι θεῷ μεγάλῳ –ῆι iii. 717 ἀθάνατον –ῆα, θεὸν μέγαν ἀέναόν τε, iii. 808 ἀλλὰ χρὴ πάντας θύειν μεγάλῳ –ῆι, v. 499 τ. πρύτανιν πάντων, τ. ἀληθέα, τ.

–ῆα; WIS. xi. 10 *ὡς ἀπότομος –εὺς καταδικάξων ἐξήτασας*; 2 MAC. i. 11 *εὐχαριστοῦμεν αὐτῷ ὡς ἂν πρὸς βασιλέα παρατασσόμενοι*, vii. 9 *ὁ τ. κόσμου –εύς* (cf. מלך העולם), xiii. 4 *ὁ –ευς τ. –έων ἐξήγειρεν* (cf. מלך מלכי המלכים); 3 MAC. ii. 2 *κύριε, κύριε, –εῦ, τ. οὐρανῶν . .*, ii. 9, *σύ, –εῦ, κτίσας τ. . . γῆν*, ii. 13 *ἰδοὺ δὲ νῦν, ἅγιε –εῦ*, v. 35 *–έα τ. βασιλευόνμων* (v.l. *–εων*) vi. 2 *–εῦ μεγαλοκράτωρ, ὕψιστε*.

(O. T. = מלך, freq., **Ps.** v. 3, xxiii. (xxiv). 7 f.; Apocr. freq., **Sir.** li. 1, **Tob.** xiii. 15, cf. Baudissin, Pt. III pp. 70-73).

βασιλεύω: WIS. iii. 8 *–εύσει αὐτῶν κ. εἰς τ. αἰῶνας*: PHOC. iii. *ψυχῶν δὲ θεὸς –ει*.

(O. T. freq. = מלך, Ps. cxlv (cxlvi). 10 *βασιλεὺσει κ. εἰς τ. αἰῶνα* = ימלך יהוה לעולם; Apocr., **Test. Dan.** v. 13).

βελτίων: WIS. xiii. 3 *γνώτωσαν πόσῳ τούτων ὁ δεσπότης ἐστι –ων*.

(cf. Philo, *βέλτιστος* of *νοῦς* passim; cf. Josephus. **A.** xviii. 268 *θεὸς . . –ίων τινος*).

βοήθεια, –ημα: 2 MAC. viii. 23 *δοὺς σύνθημα "θεοῦ βοηθείας,"* viii. 35 *ταπεινωθεὶς ὑπὸ τῶν καθ' αὐτὸν νομιζομένων ἐλαχίστων εἶναι τῇ τ. κυρίου –είᾳ*, xii. 11 *διὰ τὴν παρά τ. θεοῦ –ειαν εὐημερησάντων*, xiii. 13 *κρῖναι τ. πράγματα τῇ τ. θεοῦ –είᾳ*, xv. 8 *τ. προγεγονότα αὐτοῖς ἀπ' οὐρανου –ήματα*, xv. 35 *φανερὸν τῆς τ. κυρίου –είας σημεῖον*, 3 MAC. v. 35 *τῆσδε τ. –είας αὐτοῦ τετευχότες*.

(O. T. = עזרה, **Ps.** vii. 10, xix (xx). 2 etc.; Apocr., **1 Mac.** xii. 15, **Ps. Sol.** v. 7, xv. l.).

βοηθός: 2 MAC. iii. 39 *ἐπόπτης ἐστὶν κ. –ὸς ἐκείνου τ. τόπου*; INSCRIP. Trachonitis = Oehler #29 *εἷς θ. ὁ –ὸς Τοβείτη*.

(O. T. = עֻזִּר, עֹז, צור etc. **Ex.** xv. 2, xviii. 4, **Ps.** ix. 10 etc.; Apocr., **Sir.** li. 2 = Ex. xv. 2).

βοηθῶ: 3 MAC. ii. 12 *ἐβοήθησας αὐτοῖς ἐν τ. ταπεινώσει*, iv. 21 *τοῦτο ἦν ἐνέργεια τῆς τ. –οῦντος τ. Ἰουδαίοις ἐξ οὐρανοῦ προνοίας ἀνικήτου*, v. 25 *ἐδέοντο τ. μεγίστου θεοῦ πάλιν αὐτοῖς—ῆσαι συντόμως*; INSCRIP. Syria = Oehler #28 *εἷς θ. ὁ –ῶν*, Hauran = Oehler #33 *εἷς θ. ὁ –ῶν*.

(O. T. = עזר, **Gen.** xlix. 25, **Ps.** xxxvi (xxxvii). 40 etc.; Apocr., **1 Mac.** iii. 53).

***βούλευμα*: PHOC. 1 *ταῦτα δικῃς ὀσίῃσι θεοῦ –ατα φαινει Φωκυλίδης*.

(Aeschylus **Prom.** 171).

βουλεύω: SIB. iii. 571 *ὅσσα θεός γε μόνος βουλεύσεται οὐκ ἀτέλεστα*, WIS. iv. 17 *οὐ νοήσουσιν τί ἐβουλεύσατο περὶ αὐτοῦ* (sc. *τ. σοφοῦ*).
(O. T., **Gen.** l. 20 = חשב, **Is.** xiv. 26 = יעץ).

βουλή: SIB. iii. 574 *-αῖς ἠδὲ νόῳ προσκείμενοι Ὑψίστοιο*; WIS. vi. 4 *οὐδὲ κατὰ τ. -ν τ. θεοῦ ἐπορεύθητε*, ix. 13 *τίς γὰρ ἄνθρωπος γνώσεται -ν θεοῦ*, ix. 17 *-ν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν*.
(O. T. usu. = עצה, **Ps.** xxxii (xxxiii). 11, **Is.** xiv. 26 etc.; Apocr., **Jud.** viii. 16).

****βούλησις**: ARIST. 234 *ὑπὸ τ. θεοῦ πάντα κατασκευάζεται κ. διοικεῖται κατὰ τ. αὐτοῦ -ιν* (vl. om.); EUPOL. ap. EUS. PR. EV. ix. 30. 2 *εἶτα τῇ τ. θεοῦ -ει ὑπὸ Σαμουὴλ Σαοῦλον βασιλέα αἱρεθῆναι*.
(Euripides, **Her. F.** 1305. of Hera, Stoic Chrysippus = V. Arnim iii. 4; Philo **Quis Rer.** 246 (cf. Plato **Tim.** 41b), Josephus **Ant.** ii. 162, 232).

βούλομαι: ARIST. 269 *θ. δὲ δόξης πάσης κυριεύει, ῥέπων οὗ -εται*. WIS. xii. 6 *ἐβουλήθης ἀπολέσαι διὰ χειρῶν πατέρων ἡμῶν*.
(O. T. = חפץ, אבה etc., **Jd.** xiii. 23 Apocr., **Tob.** iv. 19 (v. ll. B, ℵ)).

βραχίων: ARISTOB. ap. EUS. PR. EV. viii. 10. | *ἐπεφώνησας κ. σύ, βασιλεῦ, διότι σημαίνεται διὰ τ. νόμου τ. παρ' ἡμῖν κ. χεῖρες κ. -ων κ. πρόσωπον ἐπὶ τ. θείας δυνάμεως*; WIS. v. 16 *τ. -ονι ὑπερασπιεῖ αὐτῶν*, xi. 21 *κράτει -ονός σου τίς ἀντιστήσεται*, xvi. 16 *ἐν ἰσχύι -ονός σου ἐμαστιγώθησαν*; 2 MAC. xv. 24 *μεγέθει -ονός σου καταπλαγείησαν*.
(O. T. = זרוע, freq., **Deut.** vii. 19; Apocr., **Sir** xxxiii (xxxvi) 7, **Ps. Sol.** xiii. 2).

βροντή: SIB. v. 302-3 *ἐξολέσει γάρ πάντας ἀναιδέας ὑψικέραυνος -αις τε στεροπαῖς τε*.
(O. T. = רעם, **Job** xxvi. 14, **Ps.** lxxvi (lxxvii). 19; Apocr., **Sir.** xliii. 17).

****γενεσιάρχης**: WIS. xiii. 3 *ὁ γὰρ τ. κάλλους -ης ἔκτισεν αὐτά*.
(cf. *γενάρχης*, Corp. Herm. xiii. 21 = Reitzenstein, *Poimandres* p. 347 *-α τ. γενεσιουργίας*).

****γενεσιουργός**: WIS. xiii. 5 *ἐκ γὰρ μεγέθους καλλονῆς κ. κτισμάτων ἀναλόγως ὁ -ὸς αὐτῶν θεωρεῖται*.
(Corp. Herm. xiii. 4 = Reitzenstein p. 341 *τίς ἐστι -ὸς τ. παλιγγενεσίας*).

γένεσις: ARISTOB. ap. EUS. PR. EV. xiii. 12. 3 *ὅλην τ. -ιν τ. κόσμου θεοῦ λόγους εἴρηκεν ὁ Μωσῆς*; WIS. i. 14 *κ.*

σωτήριοι αἱ –εις τ. κόσμου, cf. vi. 22 ἀπ' ἀρχῆς –εως (sc. τ. σοφίας); 2 MAC. vii. 23 ὁ τ. κόσμου κτίστης, ὁ πλάσας ἀνθρώπου –ιν κ. πάντων ἐξευρὼν –ιν.
(O. T. usu.=תולדות, **Gen.** ii. 4, v. 1.; Apocr., **Sus.** 35 (O′)=42 (Th.)).

γενέτης, γενετήρ (cf. παγγενέτης): SIB. Fr. v. 3 –ης βιότοιο, iii. 278 ἀθάνατον –ῆρα, θεῶν παντῶν τ' ἀνθρώπων, iii. 296 κ. λιτόμην –ῆρα μέγαν, iii. 604 ἀθάνατον –ην πάντων ἀνθρώπων, iii. 726†, v. 284 εἰς ἕνα γὰρ –ῆρα θεὸν μόνον ἔξοχον ὄντα, v. 360 δεῖ στέργειν –ῆρα θεὸν σοφὸν αἰὲν ἐόντα, v. 406 μέγαν –ῆρα θεὸν πάντων θεοπνεύστων, v. 498 αὐτὸν τ. –ῆρα, τ. ἀίδιον γεγαῶτα, v. 500 ψυχοτρόφον –ῆρα θεὸν μέγαν αἰὲν ἐόντα.
(Aristocritus Manich.=Kern, *Orphica* 169; cf. Philo γεννητής, **Spec. Leg.** ii. 198, **Virt.** 85).

γῆ: SIB. Fr. i. 35 οὐρανοῦ ἠγεῖται, γαίης κρατεῖ, αὐτὸς ὑπάρχει, iii. 35 ὃς οὐρανὸν ἔκτισε κ. γῆν, iii. 49 ἄναξ πάσης γῆς, iii. 543=35, iii. 786=35; cf. ARIST. 132; ARISTOB. ap. EUS. PR. EV. xiii. 12. 12 ἐν ἓξ ἡμέραις ἐποίησε τ. τε οὐρανὸν κ. τ. γῆν κ. πάντα τὰ ἐν αὐτοις=Gen. i.
(O. T. freq.=ארץ, **Gen.** i. 1, ii. 4.; Apocr., **Sir.** x. 4 (תבל), **Tob.** vii. 17).

γινώσκω: SIB. v. 330f. ταύτην (sc. τ. Ἰουδαίαν) γὰρ πρώτην ἔγνως (ἔγνω codd.) θεός . . . εἶναι; ARIST. 210 πάντα διὰ παντὸς ὁ θ. ἐνεργεῖ κ. –ει; cf. WIS. xii. 10 οὐκ ἀγνοῶν ὅτι πονηρὰ ἡ γένεσις αὐτῶν, iv. 1 (sc. ἀρετὴ) κ. παρὰ θεῷ –εται κ. παρὰ ἀνθρώποις.
(O. T. usu.=ידע, **Gen.** iii. 5, **Ps.** i. 6 etc., Apocr., **Tob.** iii. 14, **Sir.** xxiii. 20).

*γλυκύτης: WIS. xvi. 21 ἡ μὲν γὰρ ὑπόστασίς σου τ. σὴν –ητα πρὸς τέκνα ἐνεφάνισεν (? of manna, Ex. xvi. 15).
(cf. Philo. **Fuga et Inv.** 137 on Ex. xvi. 15; cf. O. T. γλυκύς **Ps.** xviii (xix). 10, Ps. cxviii (cxix). 103 λόγια).

γνώμη: SIB. v. 329 ἵνα σὰς –ας ἐπίδωμεν; WIS. vii. 15 ἐμοί δὲ δῴη ὁ θ. εἰπεῖν κατὰ –ην (sc. αὐτοῦ?).
(O. T.=טעם, 2 Esd. vii. 23).

γνωρίζω: 3 MAC. ii. 6 ἐγνώρισας τ. σὴν δύναμιν ἐφ' αἷς ἐγνώρισας τ. μέγα σου κράτος.
(O. T.=הודיע, **Ps.** lxxvi (lxxvii). 15, cv (cvi.) 8).

γνῶσις: WIS. i. 7 τὸ συνέχον τ. πάντα –ιν ἔχει φωνῆς, vii. 17 αὐτὸς γάρ μοι ἔδωκεν τ. ὄντων –ιν ἀψευδῆ, cf. xiv. 22

πλανᾶσθαι περὶ τὴν τ. θεοῦ γνῶσιν (θεοῦ = objective gen.); 2 MAC. vi. 30 τ. κυρίῳ τ. ἁγίαν –ιν ἔχοντι φανερόν ἐστιν.
(O. T. = דעה, 1 K. ii. 3, Ps. lxxii (lxxiii) 11, xciii (xciv). 10.; Apocr., **Sir.** xxxvi (xxxiii). 8, **Ps. Sol.** ix. 5, 6).

γνώστης: SIB. Fr. i. 4 ὕψιστον –ην πανεπόπτην μάρτυρα πάντων.
(O. T. cf. Ps. liv (lv). 14 = יודע; Apocr., **Sus.** 42 (Th.)).

γράφω: SIB. iii. 255-6, τ. νόμον οὐρανόθι πρό, δῶκε θ: γράψας πλαξὶν δυσί πάντα δίκαια (= Ex. xxxi. 18).
(O. T. = כתב; Ex. xxxi. 18; Apocr., **Test. Judah** xx. 4 (α)).

*δαιμόνιος: PHOC. 101 κ. –ον χόλον ὄρσῃς.
(Herodotus v. 87; Josephus **B. J.** i. 370, passim).

δέησις (object): WIS. xii. 20† (1. δίεσις); 2 MAC. i. 5 ὑπακοῦσαι (sc. θεὸς) ὑμῶν τ. –εων; 3 MAC. ii. 10 εἰσακούσῃ τ. –εως ἡμῶν.
(O. T. = תחנה, שוּעה etc., **Ps.** vi. 10, xvi (xvii). 1 etc.; Apocr., **Sir.** iv. 6, **Bar.** ii. 14).

δείκνυμι (cf. ἀναδείκνυμι): ARISTOB. ap. EUS. PR. EV. viii. 10. 12 τὸν δὲ θεὸν ἄνευ τινὸς –ύναι τὴν ἑαυτοῦ διὰ παντῶν μεγαλειότητα; WIS. xii. 13 ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας, xiv. 4 δεικνὺς ὅτι δύνασαι ἐκ παντὸς σώζειν; 3 MAC. v. 13 ἠξίουν τ. εὐκατάλλακτον δεῖξαι . . κράτος ἔθνεσιν ὑπερηφάνοις, vi. 5 ἔκδηλον δεικνὺς ἔθνεσιν πολλοῖς τ. σὸν κράτος, vi. 15 δειχθήτω πᾶσιν ἔθνεσιν ὅτι μεθ' ἡμῶν εἶ, κύριε.
(O. T. usu = הראה, **Gen.** xii. 1, **Deut.** v. 25, **Is.** xi. 11 etc.; Apocr., **Sir.** xvii. 8, **Bar.** v. 3)

δεξιά (sc. χείρ): WIS. v. 16 τ. –ᾷ σκεπάσει αὐτούς.
(O. T. = ימין freq., **Ex.** xv. 6, Ps. xvii (xviii). 36; Apocr., **Ps. Sol.** xiii. 1 –ὰ κυρίου ἐσκέπασέν με).

δεσπόζω: WIS. xii. 16 τὸ πάντων σε –ειν, xii. 18 σὺ δὲ –ων ἰσχύος ἐν ἐπιεικείᾳ κρίνεις; 2 MAC. xiv. 46 ἐπικαλεσάμενος τ. –οντα τ. ζωῆς κ. τ. πνεύματος; 3 MAC. vii. 9 τὸν πάσης –οντα δυνάμεως θεὸν ὕψιστον.
(O. T. = משל, **Ps.** xxi (xxii). 29, lviii (lix). 13).

**δεσποτεύω: 3 MAC. v. 28 τοῦτο δὲ ἦν ἐνέργεια τοῦ πάντα –οντος θεοῦ.

δεσπότης: SIB. Fr. viii (?) ὦ –α; ARTAP. ap. EUS. PR. EV. ix. 27. 22 προστάσσειν αὐτῷ τὸν τ. οἰκουμένης –ην, EZEK.

TRAGICUS ap. EUS. PR. EV. ix. 29. 11 *δέσποθ' ἵλεως γενοῦ*, ix. 29. 13 *ἑορτὴν –ῃ τηρήσετε*; WIS. vi. 7 *ὁ πάντων –ης*, viii. 3 sim., xi. 26 *–α φιλόψυχε*, xiii. 3 *πόσῳ τούτων ὁ –ης ἐστὶ βελτίων*, xiii. 9 *τὸν τούτων –ην πῶς τάχιον οὐχ εὗρον*; 2 MAC. v. 17 *ἀπώργισται βραχέως ὁ –ης*, v. 20 *ἐν τῇ τ. μεγάλου –ου καταλλαγῇ*, vi. 14 *ἀναμένει μακροθυμῶν ὁ –ης*, ix. 13 *πρὸς τ. –ην*, xv. 22 *σὺ, –α, ἀπέστειλας τ. ἄγγελόν σου*; 3 MAC. ii. 2 *–α πάσης τ. κτίσεως*, v. 12 *κατεσχέθη τ. ἐνεργείᾳ τ. –ου*, vi. 5 *σύ, –α, ἔθραυσας*, vi. 10 *ᾧ προαιρῇ, –α, ἀπόλεσον ἡμᾶς μόρῳ.*

(O. T. usu.=אדון, אדוני, =אלוה bis, יהוה bis, **Gen.** xv. 2, **Is.** i. 24 etc.; Apocr., **Tob.** viii. 17, **Sir.** xxiii. 1. (vl. *θεός*), xxxi. (xxxiv). 29, **Ep. Jer.** 6, cf. Baudissin ii. 152f.).

δηλῶ: ARISTOB. ap. EUS. PR. EV. xiii. 12. 12. *ἐποίησε τ. τε οὐρανὸν κ. τ. γῆν κ. πάντα τὰ ἐν αὐτοῖς ἵνα τ. χρόνους –ώσῃ*; cf. 2 MAC. ii. 8 *ὡς ἐπὶ Μωσῆ ἐδηλοῦτο.*

(O. T. usu.=הודיע **Ps.** l (li). 8, **Jer.** xvi. 21).

***διάγνωσις*: WIS. iii. 18 *οὐδὲ ἐν ἡμέρᾳ –εως παραμύθιον* (sc. *ἔξουσιν*).

διάδημα (object): cf. EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 5 *φῶτα . . –α ἔχοντα*, ibid. *βασιλικὸν δ' ἔδωκέ μοι –α*: WIS. v. 16 *λήμψονται . . τ. –α τ. κάλλους ἐκ χειρὸς κυρίου*, xviii. 24 *κ. μεγαλωσύνη σου ἐπι –ατος κεφαλῆς αὐτοῦ.*

(O. T.=כתר, =צניף **Is.** lxii. 3; Apocr., cf. **Test. Levi** viii. 10 *δ. τ. ἱεροσύνης*).

διαθήκη (cf. *συνθήκη*): cf. WIS. xviii. 22; 2 MAC. vii. 36 *βραχὺν ἐπενέγκαντες πόνον ἀενάου ζωῆς ὑπὸ –ην θεοῦ πεπτώκασιν*, viii. 14f. *τ. κύριον ἠξίουν ῥύσασθαι . . . εἰ μὴ δι' αὐτοὺς, ἀλλὰ διὰ τὰς πρὸς τ. πατέρας αὐτῶν –ας.*

(O. T.=ברית, freq., **Gen.** vi. 18, **Ex.** ii. 24; Apocr., **Sir.** xvii., **Bar.** ii. 35).

***διακυβερνῶ* (cf. *κυβερνῶ*): WIS. xiv. 3 *ἡ δὲ σή, πάτερ, –ᾷ πρόνοια*, 3 MAC. vi. 2. *τ. πᾶσαν –ῶν ἐν οἰκτιρμοῖς κτίσιν.*

(cf. Plato **Tim.** 42e).

διάνοια (object): ARIST. 227 *τὰς γὰρ ἁπάντων –ας κρατεῖ*; cf. 2 MAC. ii. 2 *ἵνα μὴ ἐπιλάθωνται τ. προσταγμάτων τ. κυρίου κ. ἵνα μὴ ἀποπλανηθῶσιν τ. –αις*; cf. 3 MAC. v. 28 *πάντα δεσποτεύοντος θεοῦ . . . λήθην κατὰ –αν ἐντεθεικότος.*

(O. T. usu.=לב, לבב, **Deut.** xxviii. 28, **Is.** lvii. 11; Apocr., **Test. Benj.** vi. 7).

δ ι α σ ώ ζ ω (cf. σ ώ ζ ω): ARIST. 45 –η σοι τ. βασιλείαν, cf. WIS. x. 4 κατακλυζομένην γῆν πάλιν διέσωσεν σοφία, xiv. 5 διελθόντες κλύδωνα σχεδίᾳ διεσώθησαν, xvi. 11 εἰς γὰρ ὑπόμνησιν τ. λογίων σου ἐνεκεντρίζοντο κ. ὀξέως διεσώζοντο; 2 MAC. viii. 27 ἐξομολογούμενοι τ. κυρίῳ τ. διασώσαντι <αὐτοὺς> εἰς τ. ἡμέραν ταύτην (cf. "שהחיינו וגו); 4 MAC. iv. 14 Apollonios παραδόξως –θείς, xvii. 22 ἡ θεία πρόνοια τ. Ἰσραὴλ προκακωθέντα διέσωσεν.
(O. T. act. usu.=הושיע, **Deut.** xx. 4, **Zech.** viii. 13; Apocr., **Sir.** xxxi (xxxiv). 12).

δ ι ά τ α ξ ι ς: ARIST. 192 τοῦτο δὲ ποιήσεις τ. –ιν βλέπων τὴν ὑπὸ τ. θεοῦ.
(O. T. **Ps.** cxviii (cxix). 91=משפט).

δ ι α τ ά σ σ ω (cf. τ ά σ σ ω): etc. (1) ARIST. 147 οἷς ἡ νομοθεσία διατέτακται, 162 –άξας γὰρ ἐπὶ βρωτῶν κ. ποτῶν (of Moses?).
(O. T.=var., **Jd.** v. 9=חקק).

(2) WIS. xi. 20 πάντα μέτρῳ κ. ἀριθμῷ κ. σταθμῷ διέταξας.
(Apocr., **Ps. Sol.** xviii. 12).

δ ι α τ η ρ ῶ (cf. σ υ ν τ η ρ ῶ): ARIST. 37 θεῷ . . . ὃς ἡμῖν τ. βασιλείαν . . . διατετήρηκεν; WIS. xi. 25 πῶς . . τὸ μὴ κληθὲν ὑπὸ σοῦ διετηρήθη; xvi. 26 τ. ῥῆμά σου τοὺς σοὶ πιστεύοντας –εῖ; 2 MAC. xiv. 36 –ησον εἰς αἰῶνα ἀμίαντον τόνδε τ. . . οἶκον, xv. 34 sim.
(O. T. usu.=שמר, **Ex.** ix. 16=העמיד, **Ps.** xi (xii). 8=נצר).

δ ι δ ά σ κ ω: cf. ARIST. 236 εἶπε . . τὸ φρονεῖν εἰ διδακτόν ἐστιν ὁ δ'εἶπε ψυχῆς ἐστι κατασκευὴ διὰ θείας δυνάμεως ἐπιδέχεσθαι πᾶν τ. καλόν; WIS. cf. vii. 22 ἡ γὰρ πάντων τεχνῖτις ἐδίδαξέν με σοφία, cf. ix. 18 κ. τὰ ἀρεστά σου ἐδιδάχθησαν ἄνθρωποι, xii. 19 ἐδίδαξας δὲ σου τ. λαὸν διὰ τ. τοιούτων ἔργων.
(O. T. usu.=לִמֵּד; **Job** xxi. 22, **Ps.** cxviii (cxix). 12; Apocr., **Sir.** xviii. 13, **Ps. Sol.** xvii. 35).

**δ ι ε ρ ε υ ν ῶ: WIS. vi. 3 τ. βουλὰς –ήσει.
(cf. ἐρευνῶ O. T., **Pr.** xx. 27=חפש).

**δ ι έ π ω: WIS. cf. ix. 3 κ. τ. σοφίᾳ σου κατεσκεύασας ἄνθρωπον ἵνα . . . –η τ. κόσμον, xii. 15 δικαίως τ. πάντα –εις.
(cf. Hippocrates **de Victu**=Diels i. 108; Josephus **Ap.** ii. 294).

**δικαιοκρίτης: SIB. iii. 704 οἷς δώσει κτίστης ὁ –ης τε μόναρχος; 2 MAC. xii. 41 πάντες εὐλογήσαντες τὰ τ. –ου κυρίου.
(O. T. cf. δίκαιος κριτής below; Apocr., **Ps. Sol** ii. 19, cf. **Test. Levi** iii. 2 δικαιοκρισία).

δικάζω: SIB. iv. 183 κ. τότε δὴ κρίσις ἔσσετ' ἐφ' ᾗ –σει θεὸς αὐτός; PHOC. 11 ἢν σὺ κακῶς δικάσῃς, σὲ θεὸς μετέπειτα δικάσσει.
(O. T.=ריב, שפט, Ps. xxxiv (xxxv). 1).

δίκαιος, –ως: SIB. iii. 720 ὥστε –ότατος πέλεται πάντων κατὰ γαῖαν; cf. ARIST. 209 κ. γὰρ ὁ θ. φιλοδίκαιός ἐστιν; WIS. xii. 15 –ος δὲ ὢν –ως τ. πάντα διέπεις; 2 MAC. ix. 18 ἐπεληλύθει γὰρ ἐπ' αὐτὸν –α ἡ τ. θεοῦ κρίσις, xii. 6 ἐπικαλεσάμενος τ. –ον κριτὴν θεόν; 3 MAC. ii. 3 δυνάστης –ος εἶ, ii. 22 –ᾳ πεπληγμένον κρίσει; 4 MAC. ix. 24 ἡ –α κ. πάτριος ἡμῶν πρόνοια.
(O. T.=צדיק freq., **Ex.** ix. 27, Deut. xxxii. 4, **Ps.** vii. 12 κριτὴς δ.; Apocr., **Tob.** iii. 2).

δικαιοσύνη: (1) WIS. v. 18 ἐνδύσεται θώρακα –ην (v.l. –ης), xii. 16 ἡ γὰρ ἰσχύς σου –ης ἀρχή.
(O. T. usu.=צדק, צדקה freq., **Ex.** xv. 13 (=חסד), **Ps.** v. 9 etc; Apocr., **Tob.** xiii. 6, **Ps. Sol.** ii. 16 etc.).

(2) (object): ARIST. 280 θεοῦ σοι στέφανον –ης διδόντος; WIS. ix. 2-3 τ. σοφίᾳ σου κατεσκεύασας ἄνθρωπον ἵνα . . διέπῃ τ. κόσμον ἐν . . . –ῃ, xiv. 7 εὐλόγηται γὰρ ξύλον δι' οὗ γίνεται –η, xv. 3 τὸ γὰρ ἐπίστασθαί σε ὁλόκληρος –η.
(O. T. Gen. xviii. 19, **Ps.** xxii (xxiii). 3; Apocr., **Sir.** xlv. 26).

δικαστής: 3 MAC. vi. 9 τ. ὅλων –α (v.l. σκεπαστά).
(O. T.=שפט, **1 K.** xxiv. 16).

δίκη: SIB. iii. 634 φοβεροῖο –ης τετύχωσι δαμέντες; WIS. i. 8 οὐδὲ μὴν παροδεύδῃ αὐτὸν ἐλέγχουσα ἡ δ., xi. 20 ὑπὸ τ. –ης (sc. σου) διωχθέντες, xviii. 11 ὁμοίᾳ δὲ –ῃ δοῦλος ἅμα δεσπότῃ κολασθείς; 2 MAC. viii. 11 οὐ προσδεχόμενος τ. παρὰ τ. παντοκράτορος . . . –ην, viii. 13 ἀπιστοῦντες τὴν τ. θεοῦ –ην; 4 MAC. iv. 13 ἐκ . . μὴ θείας –ης ἀνῃρῆσθαι τ. Ἀπολλώνιον, iv. 21 ἐφ' οἷς ἀγανακτήσασα ἡ θεία δ., viii. 14 ἣν σὲβεσθε –ην ἵλεως ὑμῖν ἔσται, viii. 22 συγγνώσεται δὲ ἡμῖν κ. ἡ θεία δ., ix. 9 καρτερήσεις ὑπὸ τ. θείας –ης αἰώνιον βάσανον, ix. 15 τ.

οὐρανίου –ης ἐχθρέ, ix. 32 οὐκ ἐκφεύξῃ δὲ . . τὰς τ. θείας ὀργῆς –ας, xi. 3 ὀφιλήσῃς τ. οὐρανιῳ –η τιμωρίαν, xii. 12 ταμιεύεταί σε θεία δ . . . πυρί, xviii. 22 ὑπὲρ ὧν ἡ θεία δ. μετῆλθεν.
(O. T. usu.=נקם, ריב, **Deut.** xxxii. 41, **Am.** vii. 4).

*διοικῶ: ARIST. 201 προνοίᾳ γὰρ τ. ὅλων –ουμένων, 234 καθὼς ὑπὸ τ. θεοῦ πάντα κατασκευάζεται κ. –εῖται, 254 θεὸς τ. πάντα κόσμον –εῖ μετ' εὐμενείας; WIS. cf. viii. 1 (σοφία) –εῖ τ. πάντα χρηστῶς, xii. 18 μετὰ πολλῆς φειδοῦς –εῖς ἡμᾶς, xvi. 1 Σὺ δὲ ὁ θ . . . ἐλέει –ῶν τ. πάντα.
(Heraclitus=Diels i. 92, Stoic Zeno, Chrysippus, of εἱμαρμένη cf. v. Arnim, i. 24, πνεῦμα ii. 137; Philo **Conf. Ling.** 170, Josephus **Ant.** iv. 47).

**διορθωτής: WIS. vii. 15 αὐτὸς κ. τ. σοφίας ὁδηγός ἐστιν κ. τ. σοφῶν –ής.
(cf. O. T. διορθῶ=הכין **Pr.** xvi. 1 (9)).

διώκω: WIS. xi. 20 ὑπὸ τ. δίκης διωχθέντες, xvi. 16 ὑετοῖς κ. χαλάζαις κ. ὄμβροις –όμενοι.
(O. T.=רדף, cf. **Nah.** i. 8, **Ezek.** xxv. 13; Apocr. **Ps. Sol.** xv. 9).

*δόγμα: SIB. iii. 656 θεοῦ μεγαλοῖο πιθήσας –ασιν ἐσθλοῖς; cf. 3 MAC. i. 3 τ. πατρίων –άτων ἀπηλλοτριωμένος; cf. 4 MAC. x. 2 ἐπὶ τ. αὐτοῖς ἀνετράφην –ασιν.
(O. T. usu.=דת, טעם, =אסר bis, not of Divine commandments; Philo freq.; Josephus **Ap.** i. 42 θεοῦ δ.).

δοκιμάζω: WIS. iii. 6 ὡς χρυσὸν ἐν χωνευτηρίῳ ἐδοκίμασεν αὐτούς, xi. 10 τούτους . . ὡς πατὴρ νουθετῶν ἐδοκίμασας; 3 MAC. ii. 6 Φαραὼ . . –ασας τιμωρίαις.
(O. T. usu.=בחן, **Ps.** xvi (xvii). 3, **Pr.** xvii. 3=הצריף), etc.; Apocr., **Sir.** ii. 5).

δόμα (cf. δόσις, δώρημα, δῶρον): ARIST. 224 (δόξῃ) . . θεοῦ γάρ ἐστι δόμα.
(O. T. usu.=מתן, מתנה, Ecc. iii. 13).

δόξα (cf. μεγαλόδοξος) (1): SIB. v. 426-7 ὥστε βλέπειν πάντας . . ἀιδίοιο θεοῦ –αν; WIS. vii. 25 ἀπόρροια τῆς τ. παντοκράτορος –ης, ix. 10 ἀπὸ θρόνου –ης σου πέμψον αὐτήν, cf. ix. 11 (σοφία) φυλάξει με ἐν τ. –ῃ αὐτῆς; 2 MAC. ii. 8 ὀφθήσεται ἡ δ. τ. κυρίου; 3 MAC. ii. 9 πρὸς –αν τ. μεγάλου κ. ἐντίμου ὀνόματός σου, ii. 14 ἀναδεδιγμένον τ. ὀνόματι τ. –ης σου ἅγιον τόπον; 4 MAC. i. 12 –αν διδοὺς τ. πανσόφῳ θεῷ, xviii. 24 ᾧ ἡ δ. εἰς τ. αἰῶνας τ. αἰώνων.
(O. T. usu.=כבוד, freq. **Ex.** xv. 7, **Ps.** xviii (xix)., 1; Apocr. freq., **Sir.** xlii. 16 f., **Bar.** iv. 37).

(2) (object) ARIST. 196 *μὴ ἐκπλήττεσθαι τ. –ῃ μηδὲ τ. πλούτῳ θεὸν γὰρ εἶναι τ. χαριζόμενον ταῦτα*, 224 *ὅτι ὁ θ. πᾶσι μερίζει –αν τε κ. πλούτου μέγεθος τ. βασιλεῦσι*; WIS. cf. viii. 10 *ἔξω δι' αὐτὴν* (sc. *τ. σοφίαν*) *–αν ἐν ὄχλοις*, cf. x. 14 (*σοφία*) *ἔδωκεν αὐτῷ –αν αἰώνιον*; 2 MAC. v. 20 *ὁ τόπος . . . ἐν τῇ τ. μεγάλου δεσπότου καταλλαγῇ μετὰ πάσης –ης ἐπανορθώθη*; 3 MAC. ii. 16 *εὐδόκησας τ. –αν σου ἐν τ. λαῷ σου Ἰσραήλ*, vi. 28 *εὐστάθειαν μετὰ –ης προφέρει τ. ἡμετέροις πραγμασιν*.
(O. T., **3 K.** iii. 13, **1 Ch.** xxix. 12; Apocr., **Sir.** iv. 13, vi. 31, **Bar.** v. 1)

δοξάζω: WIS. xviii. 8 *ἡμᾶς προσκαλεσάμενος ἐδόξασας*, xix. 22 *ἐμεγάλυνας τ. λαόν σου κ. ἐδόξασας*.
(O. T. usu.=כָּבַד, I K. ii. 30, **Ps.** xiv (xv). 4; Apocr., **Sir.** iii. 2, **Ps. Sol.** xvii. 35).

δόσις: ARIST. 229 (*ἀγάπη*) *θεοῦ –ις ἐστιν*.
(Apocr. **Sir.** xi. 17).

δύναμαι (cf. *παντοδύναμος*): SIB. v. 172 *οὐκ ἔγνως τί θεὸς –αται*; WIS. cf. vii. 27 (*σοφία*) *μία δὲ οὖσα πάντα –αται*, xi. 23 *ἐλεεῖς δὲ πάντας ὅτι πάντα –ασαι*, xii. 18 *πάρεστιν γὰρ σοι ὅταν θέλῃς τὸ –ασθαι*, xiv. 4 *δεικνὺς ὅτι –ασαι ἐκ παντὸς σώζειν*, xvi. 12† *ὁ σὸς, κύριε, λόγος ὁ πάντα –άμενος* (v.l. *ἰώμενος*); 2 MAC. viii. 18 *θεῷ –αμένῳ . . τ. ὅλον κόσμον . . . καταβαλεῖν*, xi. 13† *τ. πάντα –αμένου θεοῦ συμμαχοῦντος αὐτοῖς* (vll. om. *πάντα*; *δυνάτου*).
(O. T. usu.=יכל, **2 Chr.** xxxii. 14, **Job.** xl. 9 (14)).

δύναμις: SIB. iii. 71-2 *ὁπόταν μεγάλοιο θεοῦ πέλασωσιν ἀπειλαί, κ. –ις φλογέουσα δι' οἴδματος εἰς γαῖαν ἥξῃ*; ARIST. 132 *διὰ πάντων ἡ –ις αὐτοῦ φανερὰ γίνεται*, 236 *διὰ θείας –εως ἐπιδέχεσθαι πᾶν τ. καλόν*, 248 *θεοῦ –ει τοῦτο γίνεται*, 252 *τὸ δ' ἐπινοεῖν ταῦτα . . θείας –εώς ἐστιν ἔργον*, 268 *τὸ δ' ἐκφυγεῖν πᾶν κακὸν θεοῦ –ει γίνεται*; ARISTOB. ap. EUS. PR. EV. viii. 10. 1 *σημαίνεται . . χεῖρες κ. βραχίων κ. πρόσωπον . . ἐπὶ τ. θείας –εως*, viii. 10. 8 *ὥστε αἱ χεῖρες ἐπὶ –εως νοοῦνται θεοῦ*, cf. viii. 10. 15 *εἰ μὴ τὸ παρὰ τ. θεοῦ δυναμικὸν αὐτῇ προσείη*, xiii. 12. 4 *διακρατεῖσθαι θείᾳ –ει τ. πάντα κ. γενητὰ ὑπάρχειν*, xiii. 12. 7 *σοφῶς οἶμαι δεδεῖχθαι ὅτι διὰ πάντων ἐστὶν ἡ –ις τ. θεοῦ*; WIS. vii. 25 (*σοφιὰ*) *ἀτμὶς γάρ ἐστιν*

τῆς τ. θεοῦ –εως, xi. 20 *λικμηθέντες ὑπὸ πνεύματος –εώς σου*, xii. 15 *ἀλλότριον ἡγούμενος τ. σῆς –εως*, xii. 17 *ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ –εως τελειότητι*; 2 MAC. iii. 24 *καταπλαγέντες τὴν τ. θεοῦ –ιν*, iii. 38 *περὶ τ. τόπον ἀληθῶς εἶναί τινα θεοῦ –ιν*, ix. 8 *φανερὰν τ. θεοῦ πᾶσιν τ. –ιν ἐνδεικνύμενος*; 3 MAC. ii. 6 *ἐγνώρισας τ. σὴν –ιν* (v. l. om.), v. 7 *πάσης –εως δυναστεύοντα*, v. 51 *τὸν τ. πάσης –εως* (v. l. om) *δυνάστην*, vi. 13 *πτηξάτω δὲ ἔθνη σὴν –ιν ἀνίκητον σήμερον, ἔντιμε, –εις ἔχων ἐπὶ σωτηρίαν Ἰακὼβ γένους*, vii. 9 *τὸν πάσης δεσπόζοντα –εως θεόν*; 4 MAC. v. 13 *εἰ κ. τίς ἐστιν τῆσδε τ. θρησκείας ἐποπτικὴ –ις*.

(O. T., usu.=חיל, עז, also צבאות, freq.; Apocr., **Jud.** ix. 14, **Bar.** ii. 11.).

δυναστεία: (1) ARIST. 132 *πεπληρωμένου παντὸς τόπου τῆς –ας*, 141 *περὶ δὲ τῆς τ. θεοῦ –ας . . ἡ σκέψις αὐτοῖς ἐστιν*, 255 *θεοῦ –ᾳ πᾶν βούλευμα τελείωσιν ἕξει σοι τ. εὐσέβειαν ἀσκοῦντι*; 2 MAC. iii. 28 *φανερῶς τ. –ίαν τ. θεοῦ* (v. l. om. *τ. θεοῦ*) *ἐπεγκνωκότα*; 3 MAC. vi. 12 *σὺ δὲ ὁ πᾶσαν ἀλκὴν κ. –αν ἔχων ἅπασαν*.

(O. T. usu.=גבורה, **1 Ch.** xxix. 12, **Ps.** xx (xxi). 14 etc.; Apocr., **Sir.** iii. 20 (Heb. dif.), xliii. 29).

(2) (object): ARIST. 194 *ὁ θ . . . τὸν τ. –ας φόβον ἐγκατασκευάζει πάσῃ διανοίᾳ*; WIS. vi. 3 *ὅτι ἐδόθη . . ἡ –α παρὰ Ὑψίστου*.

δυναστεύω: ARIST. 168 *μεμνημένοι τοῦ –οντος θεοῦ*, 195 *γινώσκειν ὅτι θεὸς –ει τ. ἁπάντων . . θεὸς . . καθηγεῖται –ων*; 3 MAC. ii. 7 *ἐπὶ σοὶ τῷ τ. ἁπάσης κτίσεως –οντι*, v. 7 *πάσης δυνάμεως –οντα*.

(O. T.=משל, הגביר not of God; Apocr., **Est.** viii. 21 *ὁ πάντα –ων θεός*, cf. **Sir.** v. 3).

δυνάστης: SIB. iii. 719 *ἐπεὶ μόνος ἐστὶ –ης*; 2 MAC. iii. 24 *ὁ τ. πνευμάτων κ. πάσης ἐξουσίας –ης*, xii. 15 *ἐπικαλεσάμενοι τ. κόσμου –ην*, xii. 28 *ἐπικαλεσάμενοι δὲ τ. –ην*, xv. 3 *εἰ ἔστιν ἐν οὐρανῷ ὁ –ης*, xv. 4 *Ἔστιν ὁ κ. ζῶν αὐτὸς ἐν οὐρανῷ –ης*, xv. 29 *εὐλόγουν τὸν –ην*; 3 MAC. ii. 3 *–ης δίκαιος εἶ*, v. 51 *τὸν τ. ἁπάσης* (v. l. *πάσης δυνάμεως*) *–ην ἱκετεύοντες*, vi. 39 *ὁ τ. πάντων –ης*.

(O. T.=var., **Gen.** xlix. 24=אביר; Apocr., **Sir.** xvi. 11, cf. Baudissin II. 152f.).

δυνατός: ARIST. 139 *τ. μόνον θεὸν κ. –ὸν σεβόμενοι*; WIS. cf. xii. 9 *οὐκ ἀδυνατῶν ἐν παρατάξει ἀσεβεῖς δικαίοις ὑποχει-*

ρίους δοῦναι, xiii. 4 *πόσῳ ὁ κατασκευάσας αὐτὰ –ώτερός ἐστιν*; PHOC. 54 *εἷς θεός ἐστι σοφὸς –ος θ' ἅμα κ. πολυόλβος*.
(O. T. usu. = גבור, Ps. xxiii (xxiv). 8, **Zeph.** iii. 17).

δώρημα, –ον (cf. *δόμα, δόσις*): EZEK. TRAGICUS ap. EUS. PR. EV. ix. 28 *λέξασά μοι γένος πατρῶον κ. θεοῦ –ηματα*, ix. 29. 8 *μνησθεὶς . . . ἐμῶν –ημάτων*; ARIST. 225 *τὸ δὲ κεχαριτῶσθαι πρὸς πάντας ἀνθρώπους κ. καλὸν –ον εἰληφέναι παρὰ θεοῦ τοῦτ' ἔστι κράτιστον*, 231 *θεοῦ δὲ –ον ἀγαθῶν ἐργάτην εἶναι*, 272 *διατηρεῖς τὴν πρὸς ἅπαντας καλοκἀγαθίαν παρὰ θεοῦ –ον τοῦτ' ἔχων*, 276 *τὸ δὲ . . δύνασθαι κρίνειν ἕκαστα θεοῦ –ημα καλόν ἐστιν*; cf. WIS. xvi. 25 *τ. παντοτρόφῳ σου δωρεᾷ ὑπηρέτει*; 2 MAC. xv. 16 *Λάβε τ. ἁγίαν ῥομφαίαν –ον παρὰ τ. θεοῦ*.
(O. T. *δῶρον* = var., **Gen.** xxx. 20 דבר; Apocr., **Tob.** iv. 11).

***ἐγγυαλίζω*: SIB. v. 332 *οἷον θ. –ιξεν*, 415 *σκῆπτρον . . ὁ οἱ θεος –ίξεν*, 511 *οὐκ ἐφύλαξαν ὅ μιν θεὸς –ιξεν*.
(Homer, of gods).

ἐγκαταλείπω: cf. WIS. x. 13 *αὕτη* (sc. *σοφία*) *πραθέντα δίκαιον* (Joseph) *οὐκ –έλιπεν*; 2 MAC. vi. 16 *οὐκ –ει τ. ἑαυτοῦ λαόν*.
(O. T. usu. = עזב, Gen. xxviii. 15 **Ps.** ix. 11; Apocr., **Jud.** vii. 30).

ἐθέλω, v. *θέλω*.

εἰμί, v. *ὤν*.

εἷς (cf. *μόνος*): SIB. Fr. i. 7 *εἷς θ. ὃς μόνος ἄρχει*, Fr. i. 32 *εἷς θ. ἐστι βροχὰς ἀνέμους σεισμοὺς ἐπιπέμπων*, Fr. iii. 3 *ἀλλὰ θ. μόνος εἷς . . ὃς πεποίηκεν οὐρανόν . .*, iii. 11 *εἷς θ. ἐστι μόναρχος . .*, iv. 30 *λεύσουσι δ' ἐνὸς θεοῦ εἰς μέγα κῦδος*, v. 284 *εἰς ἕνα γὰρ γενετῆρα θεόν*; PHOC. 54 *εἷς θεός ἐστι σοφὸς δύνατός*; cf. WIS. vii. 27 (*σοφία*) *μία δὲ οὖσα πάντα δύναται*; INSCRIP. Trachonitis = Oehler #29, Syria = Oehler #28, Nicopolis = Oehler #38, #31.
(O. T. = אחד, Deut. vi. 4, Zach. xiv. 9; Apocr. **Sir.** v. 8).

ἐκγελῶ: WIS. iv. 18 *αὐτοὺς δὲ ο κ. –άσεται*.
(O. T. = שחק, **Ps.** ii. 4, xxxvi (xxxvii). 13, lviii (lix). 9).

ἐκδίκησις: WIS. xi. 15 *ἐπαπέστειλας αὐτοῖς πλῆθος ἀλόγων ζώων εἰς –ιν*; 3 MAC. vii. 9 *θεὸν ὕψιστον ἀντικείμενον ἡμῖν ἐπ –ιν* (v. l. *–ει*) *τ. πραγμάτων*.
(O. T. usu. = נקם, נקמה, **Deut.** xxxii. 35, **Ps.** xciii (xciv). 1.; Apocr., **Sir.** v. 7, xii. 6.).

ἐκδικῶ: 3 MAC. ii. 17 *μὴ –ήσῃς ἡμᾶς.*
(O. T. usu.=נקם, פקד, Nah. i. 2, Isa. lvii. 16; Apocr., **Tob.** iii. 3, **Jud.** vii. 28).

ἐκλέγω: 2 MAC. v. 19 *διὰ τ. ἔθνος τ. τόπον ὁ κ. ἐξελέξατο*; 3 MAC. ii. 9 *σὺ . . ἐξελέξω τ. πόλιν ταύτην.*
(O. T.=בחר, freq. of Jerus., temple, esp. **Deut.**; Apocr., **Sir.** xlv. 4, **1 Mac.** vii. 37).

ἐκτρίβω: WIS. xii. 9 *ἀσεβεῖς . . . λόγῳ ἀποτόμῳ ὑφ' ἓν ἐκτρῖψαι.*
(O. T.=השחית, השמיד, כרת etc., **Gen.** xix. 14, **Ex.** xxxii. 10; Apocr., **Sir.** xlviii. 21).

*ἐλαύνω: WIS. xvi. 18 *εἰδῶσιν ὅτι θεοῦ κρίσει –ονται*, xvii. 15 *τέρασιν ἠλαύνοντο φαντασμάτων.*
(Homer, **Od.** v. 290, Sophocles **Oed. R.** 28; Josephus **Ant.** vi. 307).

ἐλέγχω (cf. ἐξελέγχω): SIB. iv. 21-2 *ἅπαντα γὰρ –ξει ἐξανύων*; WIS. cf. i. 8 *οὐδὲ μὴν παροδεύσῃ αὐτὸν –χουσα ἡ δίκη*, xii. 2 *τ. παραπίπτοντας κατ' ὀλίγον –χεις.*
(O. T.=הוכיח, **Ps.** vi. 2, **Job.** v. 17 etc.; Apocr., **Sir.** xviii. 13, **Ps. Sol.** xvii. 27).

ἐλεήμων (cf. πολυέλεος) ARIST. 208 *κ. γὰρ ὁ θ. –ων ἐστίν*; WIS. xv. 1† *κ. –ων* (l. ἐλέει) *διοικῶν τ. πάντα*; 2 MAC. viii. 29 *τ. –ονα κύριον ἠξίουν*, xi. 9 *εὐλόγησαν τ. –ονα θεόν*, xiii. 12 *καταξιωσάντων τ. –ονα κύριον*; 3 MAC. v. 7 *–ονα θεὸν αὐτῶν κ. πατέρα.*
(O. T. usu.=חנון, **Ex.** xxii. 27 (26), xxxiv. 6, **Ps.** lxxxv (lxxxvi). 15, cii (ciii). 8.; Apocr. **Sir.** ii. 12, **Tob.** vii. 12).

ἔλεος: WIS. iii. 9 *χάρις κ. –ος τ. ἐκλεκτοῖς αὐτοῦ*, iv. 15 sim., ix. 1 *κύριε τ. –ους σου* (v. l. om. *σου*), xii. 22 *κρινόμενοι δὲ προσδοκῶμεν –ος*, xv. 1 *μακρόθυμος κ. –ει διοικῶν τ. πάντα*, xvi. 10 *τ. –ος γάρ σου ἀντιπαρῆλθεν κ. ἰάσατο αὐτούς*; 2 MAC. iv. 16 *οὐδέποτε μὲν τ. –ον ἀφ' ἡμῶν ἀφίστησιν*, vii. 23 *τ. ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ' –ους*, viii. 5 *τ. ὀργῆς τ. κυρίου εἰς –ον τραπείσης*, viii. 27 *ἀρχὴν –ους τάξαντος αὐτοῖς*; 3 MAC. ii. 19, *ἐπίφανον τ. –ός σου κατὰ τ. ὥραν ταύτην*, vi. 4 *φέγγος ἐπιφάνας –ους Ἰσραὴλ γένει*, vi. 39 *ἐν αἷς κ. μεγαλοδόξως ἐπιφάνας τ. –ος αὐτοῦ ὁ τ. πάντων δυνάστης.*
(O. T. usu.=חסד, freq., **Ex.** xx. 6, **Ps.** vi. 5; Apocr., **Tob.** viii. 16, Sir. v. 6, **Ps. Sol.** ii. 37.).

ἐλεῶ: SIB. iii. 628 *ἀλλά μιν ἱλάσκου θεὸν ἄμβροτον αἰ κ' ἐλεήσῃ*, v. 353 *αὐτὸς δυσμενέας ἄνδρας τότε δ' οὐκ –ήσει*; WIS. xi. 23 *–εῖς δὲ πάντας ὅτι πάντα δύνασαι*; 2 MAC. viii. 2-3 *ἐπεκα-*

λοῦντο τ. κύριον . . –ῆσαι δὲ κ. τ. καταφθειρομένην πόλιν, ix. 13 ηὔχετο δὲ ὁ μιερὸς πρὸς τ. οὐκέτι αὐτὸν –ήσοντα δεσπότην, xi. 10 –ήσαντος αὐτοὺς τ. κυρίου; 3 MAC. vi. 12 –ησον ἡμᾶς τοὺς . . ἐκ τοῦ ζῆν μεθισταμένους.

(O. T. = חנן, רחם, freq. **Ex.** xxxiii. 19, **Ps.** vi. 2; Apocr., freq., **Tob.** viii. 4, **Bar.** iii. 2, **Sir.** xxxiii (xxxvi). 1, **Ps. Sol.** ii. 39.).

*ἐμπνέω (cf. ἐμφυσῶ) WIS. xv. 11 τὸν –ευσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν.

(cf. O. T. ἐμφυσῶ; Plato, **Symp.** 179b (on Homer); Philo **Leg. All.** i. 32).

ἐμφανίζω (cf. ἐπιφαίνω): WIS. i. 2 –εται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ, xvi. 21 ἡ μὲν γὰρ ὑπόστασίς σου τ. σὴν γλυκύτητα πρὸς τέκνα ἐνεφάνισεν.

(O. T., **Ex.** xxxiii. 13 = הודיע, xxxiii. 18 = הראה).

ἐμφυσῶ: WIS. xv. 11 –ήσαντα πνεῦμα ζωτικόν.

(O. T. = נפח, **Gen.** ii. 7, cf. **Ez.** xxi. 31 (36). = הפיח).

ἐνδείκνυμι: WIS. xii. 17 ἰσχὺν γὰρ –υσαι ἀπιστουμένοις (–ος codd) ἐπὶ δυνάμεως τελειότητι; 2 MAC. ix. 8 φανερὰν τ. θεοῦ πᾶσιν τ. δύναμιν –οντος (v. l.).

(O. T. **Ex.** ix. 16 ἵνα ἐνδείξομαι ἐν σὸι τ. ἰσχύν (v. l. δύναμιν) μου = הראה).

ἐνδύω: WIS. v. 18 –σεται θώρακα δικαιοσύνην.

(O. T. = לבש, **Ps.** xcii (xciii) i.; Apocr., cf. **Sir.** xliii. 20).

**ἐνέργεια: ARISTOB. ap. EUS. PR. EV. viii. 10. 12 ἵνα πάντες θεωρήσωσι τ. –αν τ. θεοῦ; ARIST. 266 θεοῦ δὲ ἐνεργείᾳ κατευθύνεται πειθώ; WIS. xvii. 26 (σοφία) ἔσοπτρον ἀκηλίδωνον τῆς τ. θεοῦ –ας, cf. xiii. 4 εἰ δὲ δυνάμει κ. –ᾳ ἐκπλαγέντες νοησάτωσαν . . πόσῳ ὁ κατασκευάσας αὐτὰ δυνατώτερός ἐστιν; 2 MAC. iii. 29 διὰ τ. θείαν –αν ἄφωνος; 3 MAC. iv. 21 τοῦτο δὲ ἦν –α τῆς . . . ἐξ οὐρανοῦ προνοίας ἀνικήτου, v. 12 κατεσχέθη τ. –ᾳ τ. δεσπότου, v. 28 τοῦτο δὲ ἦν –α τοῦ πάντα δεσποτεύοντος θεοῦ.

(Pseudo-Philolaus = Diels i. 319., Stoic Chrysippus = v. Arnim ii. 115).

ἐνεργῶ: ARIST. 210 πάντα διὰ παντὸς ὁ θ. –εῖ κ. γινώσκει; WIS. cf. xv. 11 ἐμπνεύσαντα αὐτῷ ψυχὴν –οῦσαν, cf. xvi. 17 ἐν τῷ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τ. πῦρ.

(O. T. **Is.** xli. 4 = פעל).

ἔντιμος (cf. τίμιος) (1): 3 MAC. ii. 9 πρὸς δόξαν τ. μεγάλου κ. –ου ὀνόματός σου, vi. 13 –ε, δυνάμεις ἔχων.

(O. T. Deut. xxviii. 58 = נכבד: Apocr., **Tob.** iii. 11 (v. l. om.).

(2) (object): 4 MAC. xvii. 5 *πρὸς τ. εὐσέβειαν –ος καθέστηκας θεῷ.*
(O. T. **Ps.** lxxi (lxxii). 14=יקר; Apocr., **Sir.** x. 19).

ἐντολή: ARIST. 228 *ὁ θ. πεποίηται –ὴν μεγίστην περὶ τῆς τ. γονέων τιμῆς*; WIS. ix. 9 *τί εὐθὲς ἐν –αῖς σου*, xvi. 6 *εἰς ἀνάμνησιν –ῆς νόμου σου*; 4 MAC. xiii. 15 *τοῖς παραβᾶσιν τ. –ὴν τ. θεοῦ*, xvi. 24 sim.
(O. T. usu.=מצוה, freq.; Apocr., freq., **Bar. Tob. Sir.** etc.).

ἐντρέπω, οὐκ: WIS. vi. 7 *οὐδὲ ἐντραπήσεται μέγεθος.*
(O. T.=var., **Job** xxxii. 21 (Heb.?)).

****ἐξαπόλλυμι** (cf. *ἀπόλλυμι, ὄλλυμι*): SIB. v. 358-9 *μή ποτε θυμωθεὶς θ. ἄφθιτος –ολέσσῃ πᾶν γένος ἀνθρώπων*, WIS. x. 6 *αὕτη δίκαιον –ολλυμένων ἀσεβῶν ἐρρύσατο.*
(O. T. cf. on *ἀπόλλυμι*).

ἐξαποστέλλω (cf. *ἀποστέλλω*): WIS. ix. 10 *–στειλον αὐτὴν* (sc. *σοφίαν*) *ἐξ ἁγίων οὐρανῶν.*
(O. T.=שלח, freq., **Gen.** xxiv. 40, **Ps.** xlii (xliii). 3.; Apocr., cf. **Ep. Jer.** 62).

ἐξεγείρω (1): SIB. iii. 767 *κ. τότε δὴ –ερεῖ βασιλήιον εἰς αἰῶνας.*
(O. T. usu.=העיר, **Ps.** lxxix (lxxx). 3, **Is.** xli. 2).

(2) 2 MACC. xiii. 4 *ὁ δὲ βασιλεὺς τ. βασιλέων ἐξήγειρεν τ. θυμὸν τ. Ἀ.*
(O. T. **2 Ch.** xxxvi. 22; Apocr., **Sus.** (Th). 45).

ἐξελέγχω (cf. *ἐλέγχω*): WIS. xii. 17 *κ. ἐν τ.* (*οὐκ* cod. A) *εἰδόσι τ. θράσος –εις*; cf. 4 MAC. ii. 12 (*ὁ νόμος*) *διὰ πονηρίας αὐτοὺς –ων.*
(O. T.=הוכיח, **Mic.** iv. 3=**Is.** ii. 4 (v. 11. ἐλ.).

ἐξετάζω (cf. *ἐτάζω*): WIS. vi. 3 *ὃς –σει ὑμῶν τ. ἔργα*, xi. 10 *καταδικάζων ἐξήτασας.*
(O. T.=דרש, בחן, **1 Chr.** xxviii. 9, **Ps.** x (xi). 5).

ἐξευρίσκω: 2 MAC. vii. 23 *ὁ πλάσας ἀνθρώπου γένεσιν κ. παντῶν ἐξευρὼν γένεσιν.*
(Apocr., **Bar.** iii. 37).

ἐξόλλυμι (cf. *ἀπ, –όλλυμι*): SIB. v. 302 *ἐξολέσει γὰρ πάντας ἀναιδέας.*
(O. T.=כרת, עכר **Pr.** x. 31; Apocr. **Sir.** v. 7).

ἐξουσία: WIS. xvi. 13 σὺ γὰρ ζωῆς κ. θανάτου –αν ἔχεις; 2 MAC. iii. 24 ὁ τ. πνευμάτων κ. πάσης –ας δυνάστης.
(O. T. usu.=ממשלה, **Dan.** iv. 14 (O')=שליט; Apocr., **Sir.** x. 4, **Jud.** viii. 15).

**ἔξοχος: SIB. v. 284 θεὸν μόνον –ον ὄντα.

**ἐπαμύντωρ: SIB. iii. 559 βασιλέα μέγαν –ορα κλήζειν.
(Homer, of Athena, Zeus).

**ἐπανορθῶ: 2 MAC. v. 20 πάλιν ἐν τῇ τ. μεγάλου δεσπότου καταλλαγῇ μετὰ πάσης δόξης –ώθη.
(cf. O. T. ἀνορθῶ=כונן, הכין).

ἐπεῖδον, v. ἐφορῶ.

ἐπήκοος (cf. ἀκούω): Inscrip. Alexandria=Oehler #222 θεῷ μεγάλῳ –ῳ.
(O. T.=קשׁוב only **2 Chr.** vi. 40, vii. 15).

ἐπιείκεια: ARIST. 192 –ᾳ χρωμένον τ. θεοῦ, 207 ὁ θεὸς τ. ἀνθρώπους ἅπαντας –ᾳ ἄγει; WIS. xii. 18 σὺ δὲ δεσπόζων ἰσχύος ἐν –ᾳ κρίνεις; 2 MAC. ii. 22 τ. κυρίου μετὰ πάσης –ας ἵλεω γενομένου αὐτοῖς, x. 4 ἠξίωσαν τ. κύριον . . . μετὰ –ας παιδεύεσθαι.
(O. T. only **Dan.** iv. 24 (O')=Heb.?; Apocr., **Dan.** iii. 42, **Bar.** ii. 27).

ἐπιεικής: ARIST. 188 μιμούμενος τὸ τ. θεοῦ διὰ παντὸς –ες, 211 ὁ θεὸς δὲ ἀπροσδεής ἐστι κ. –ής.
(O. T. only **Ps.** lxxxv (lxxxvi). 5=סַלָּח; Apocr., **Ps. Sol.** v. 14).

ἐπικρατῶ (cf. κρατῶ): 3 MAC. ii. 3 σὺ γὰρ εἶ ὁ κτίσας τ. πάντα κ. τ. ὅλων –ῶν.
(Apocr., **Est.** add. E 18, cf. **Ps. Sol.** xvi. 7).

ἐπιμέλεια: 2 MAC. xv. 27 τῇ τ. θεοῦ . . . εὐφρανθέντες –ᾳ.
(O. T. **Ps.** cvi (cvii). 30 (v. 1.), **Prov.** xxviii. 25=Heb.?).

*ἐπιπέμπω: SIB. Fr. i. 32 εἷς θεός ἐστι βροχὰς ἀνέμους σεισμοὺς –ων; cf. Arist. 131; WIS. xi. 17 –ψαι αὐτοῖς πλῆθος ἄρκων; 3 MAC. vi. 6 φλόγα πᾶσιν –ψας τ. ὑπεναντίοις.
(O. T. cf. πέμπω=שלח).

**ἐπίπληξις: 2 MAC. vii. 33 χάριν –εως κ. παιδείας ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται.
(Philo **Congr. Erud. Gr.** 177).

ἐπισκοπή: WIS. iii. 7 ἐν καιρῷ –ῆς αὐτῶν ἀναλάμψουσιν, iii. 9 (om. cod. B) –ὴ ἐν τ. ἐκλεκτοῖς (v. l. ὁσίοις) αὐτοῦ=iv.

15, xiv. 11 ἐν εἰδώλοις ἐθνῶν –ὴ ἔσται, xix. 15 τις –ὴ ἔσται αὐτῶν.
(O. T. usu.=פקד, **Gen.** l. 24, **Ex.** xiii. 19, **Is.** x. 3; Apocr., **Sir.** xvi. 18, **Ps. Sol.** xi. 2).

ἐπίσκοπος (cf. πανεπίσκοπος): WIS. i. 6 τ. καρδίας αὐτοῦ –ος ἀληθής.
(O. T.=פקד, יקיד; of God only **Job.** xx. 29=אל).

ἐπιστήμη (1): WIS. viii. 4 (σοφία) μύστις γὰρ ἐστιν τῆς τ. θεοῦ –ης.
(O. T.=בניה, דעת, חכמה, **Job.** xii. 16 (Heb.?); Apocr., **Bar.** iii. 36).

(2) (object): WIS. vii. 16 ἐν γὰρ χειρὶ αὐτοῦ . . πᾶσά τε φρόνησις κ. ἐργατειῶν –η.
(O. T., **Ex.** xxxi. 3, xxxvi. 2, **Job.** xxi. 22; Apocr., **Sir.** i. 19, **Bar.** iii. 27).

ἐπιταγή: (cf. πρόσταγμα): WIS. xviii. 16 ξίφος ὀξὺ τ. ἀνυπόκριτον –ήν σου φέρων.
(Apocr., **En.** v. 2, xxi. 6, Ps. Sol. xviii. 14).

**ἐπιτέλεια: ARIST. 18 τ –αν ὁ θ. ποιήσει τ. ἀξιουμένων, 282† τ. θεοῦ σοι διδόντος εἰς ταῦτα τ. –αν (conj. Wendland; ἐπιμέλειαν codd).
(cf. O. T. ἐπιτελῶ following).

ἐπιτελῶ (cf. τελεῶ, συντελῶ): ARIST. 20 τ. θεοῦ τ. πᾶσαν –έσαντος ἡμῶν προαίρεσιν, 227 δεῖ δὲ τ. θεὸν λιτανεύειν ἵνα ταυτ' –ῆται, 265 τὸ δὲ γίνεσθαι κατὰ προαίρεσιν ταῦτα ὁ θ. –εῖ; 3 MAC. vi. 15 οὕτως –εσον, κύριε.
(O. T.=var., **Num.** xxiii. 23=פעל; Apocr., **Ps. Sol.** vi. 8).

ἐπιτιμία, –ιον: WIS. iii. 10 οἱ δὲ ἀσεβεῖς καθὰ ἐλογίσαντο ἔξουσι –αν, 2 MAC. vi. 13 εὐθέως περιπίπτειν τ. –οις μεγάλης εὐεργεσίας σημεῖον ἐστιν.
(O. T., cf. ἐπιτιμῶ; Apocr., **Sir.** viii. 5 ἐν –οις=חייבים).

**ἐπιτροπή: 2 MAC. xiii. 14 δοὺς δὲ τ. –ὴν τ. κυρίῳ τ. κόσμου.
(cf. Philo, **Migr. Abr.** 3 of νοῦς; cf. Josephus ἐπιτροπεύω **Ant.** iv. 2, x. 278).

ἐπιφαίνω (1): 3 MAC. ii. 19 –φανον τ. ἔλεός σου κατὰ τ. ὥραν ταύτην, vi. 4 φέγγος –φανας ἐλέους Ἰσρ. γένει, vi. 18 –φάνας τ. ἅγιον αὐτοῦ πρόσωπον, vi. 39=ii. 19.
(O. T.=האיר, **Num.** vi. 25, **Ps.** xxx (xxxi). 16 etc.).

(2): 2 MAC. iii. 30 *τ. παντοκράτορος –φανέντος κυρίου*, 3 MAC. vi. 9 *τάχος –φάνηθι τ. ἁγίοις Ἰσραὴλ γένους.*
(O. T.=var., **Gen.** xxxv. 7=גלה, **Deut.** xxxiii. 2=זרח, **Jer.** xxxvi (xxix). 14=נמצא).

ἐπιφάνεια: ARIST. 264 *θεοῦ δὲ –α γίνεται πρὸς τὰ τοιαῦτα τ. ἀξίοις*; ARISTOB. ap. EUS. PR. EV. viii. 10. 2 . . . *Μωσῆς . . λόγους ποιούμενος, λέγω δὲ τῶν κατὰ τ. –αν, φυσικὰς διαθέσεις ἀπαγγέλλει*, cf. xiii. 12. 1 *ἡ τ. γεγονότων ἁπάντων αὐτοῖς –α κ. κράτησις τ. χώρας*; 2 MAC. ii. 21 *τὰς ἐξ οὐρανοῦ γενομένας –ας*, iii. 24 *ὁ . . δυνάστης –αν μεγάλην ἐποίησιν*, xii. 22 *φόβου ἐκ τῆς τοῦ τ. πάντα ἐφορῶντος –ας γενομένης*, xv. 27† *τῇ τ. θεοῦ μεγάλως εὐφρανθέντες –ᾳ* (v. 1. *ἐπιμελείᾳ*); 3 MAC. ii. 9 *παρεδόξασας ἐν –ᾳ μεγαλοπρεπεῖ*, v. 8 *ῥύσασθαι αὐτοὺς μετὰ μεγαλομεροῦς –ας*, v. 51 *τὸν τ. ἁπάσης δυνάστην οἰκτεῖραι μετὰ –ας αὐτούς.*
(O. T. only **2 K.** vii. 23=נוראות).

ἐπιφανής: 2 MAC. xv. 34 *εὐλόγησαν τ. –ῆ κύριον*; 3 MAC. v. 35 *τ. –ῆ θεὸν κύριον . . . ᾔνουν.*
(O. T.=נורא, **1 Ch.** xvii. 21, **Mal.** i. 14).

ἐπόπτης (cf. *πανεπόπτης*): ARIST. 16 *τὸν γὰρ πάντων –ην κ. κτίστην θεὸν οὗτοι σέβονται*; 2 MAC. iii. 39 *ὁ τ. κατοικίαν ἐπουράνιον ἔχων –ης ἐστὶν κ. βοηθὸς ἐκείνου τ. τόπου*, vii. 35 *οὔπω γὰρ τὴν τ. παντοκράτορος –ου θεοῦ κρίσιν ἐκπέφευγας*, cf. ix. 5 *παντεπ*; 3 MAC. ii. 21 *ὁ πάντων –ης θεὸς κ. προπάτωρ ἅγιος ἐν ἁγίοις*; cf. 4 MAC. v. 13 *εἰ καί τις ἐστιν . . ἐποπτικὴ δύναμις.*
(Apocr., **Est.** add. D 2 (xv. 5)).

**ἐποργίζομαι* (cf. *ὀργή*): 2 MAC. vii. 33 *εἰ δὲ χαριν ἐπιπλήξεως κ. παιδίας ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται.*
(cf. O. T. *ὀργίζομαι*=חרה אף).

ἐπουράνιος (cf. *οὐράνιος*): SIB. Fr. i. 10-11 *τ. –ον κ. ἀληθῆ . . . θεόν*, iv. 51 *ἐξ οὗ μηνίσαντος –οιο θεοῖο*, 135 *γινώσκειν τότε μῆνιν –οιο θεοῖο*; 2 MAC. iii. 39 *ὁ τ. κατοικίαν –ον ἔχων*; 3 MAC. vi. 28 *ἀπολύσατε τ. υἱοὺς τ. παντοκράτορος –ου θεοῦ ζῶντος*, vii. 6 *τ. –ον θεὸν ἐγνωκότες ἀσφαλῶς ὑπερησπικότα τ. Ἰουδαίων*; cf. 4 MAC. iv. 11 *τ. –ον ἐξευμενίσωνται στρατόν*, xi. 3† *ὀφιλήσῃς τ. –ῳ* (v. 1. *οὐρ.*) *δίκῃ τιμωρίαν.*
(O. T. only **Ps.** lxvii (lxviii). 15=שרי, **Dan.** iv. 23 (Th.) (v. 1. *οὐρ.*)=שמיא).

ἔργον: ARIST. 252 τὸ δ' ἐπινοεῖν ταῦτα κ. ἐν τούτοις ἀναστρέφεσθαι θείας δυνάμεώς ἐστιν –ον; WIS. viii. 4 (σοφία) αἱρετὶς τ. –ων αὐτοῦ, ix. 9 κ. μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τ. –α σου, xii. 19 ἐδίδαξας δέ σου τ. λαὸν διὰ τ. τοιούτων –ων, xiii. 1 οὔτε τ. –οις προσχόντες ἐπέγνωσαν τ. τεχνίτην, xiii. 7 ἐν γὰρ τ. –οις αὐτοῦ ἀναστρεφόμενοι διεραυνῶσιν, xiv. 5 θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τ. σοφίας σου ἔργα; 2 MAC. iii. 36 τεθεάμενος –α τ. μεγίστου θεοῦ; 3 MAC. ii. 8 οἳ κ. συνιδόντες –α σῆς χειρός, ἤνεσάν σε τ. παντοκράτορα.
(O. T. usu.=מעשה, also=פעל, מפעל etc., **Ex.** xxxiv. 10, **Ps.** viii. 4, 7; Apocr., **Tob.** iii. 2, **Sir.** xi. 4).

**ἔρευνα: WIS. vi. 8 τ. δὲ κραταιοῖς ἰσχυρὰ ἐφίσταται –α (v. l. ἔραυνα).
(O. T., cf. ἐρευνῶ, Pr. xx. 21 (27)=חפש).

ἐτάζω (cf. ἐξετάζω): WIS. vi. 6 δυνατοὶ δὲ δυνατῶς ἐτασθήσονται.
(O. T.=בחן, חקר, דרש **Gen.** xii. 17=נגע).

ἑτοιμάζω: WIS. xvi. 2 τροφὴν ἡτοίμασας ὀρτυγομήτραν.
(O. T. usu.=הכין, Ps. lxiv (lxv). 10; Apocr., **Ps. Sol.** v. 11 sim.).

**εὖ ἐργάζομαι: ARIST. 281 ὡς γὰρ ὁ θ. –εται πᾶσι.
(cf. O. T., εὐεργετῶ below).

εὐεργεσία: WIS. xvi. 11 ἵνα μὴ . . . ἀπερίσπαστοι γένωνται τ. σῆς –ας; 2 MAC. vi. 13 εὐθέως περιπίπτειν τ. ἐπιτιμίοις μεγάλης –ας σημεῖόν ἐστι.
(O. T. only **Ps.** lxxvii (lxxviii). 11=עלילה).

εὐεργετῶ: ARIST. 190 ὡς ὁ θεὸς –εῖ τὸ τ. ἀνθρώπων γένος, 210 ὡς γὰρ ὁ θεὸς –εῖ τ. ὅλον κόσμον; WIS. iii. 5 ὀλίγα παιδευθέντες, μεγάλα –ηθήσονται, xi. 5 διὰ τούτων αὐτοὶ ἀποροῦντες –ήθησαν, xi. 13 ὅτε γὰρ ἤκουσαν . . . –ουμένους αὐτούς, ἤσθοντο τ. κυρίου, xvi. 2 ἀνθ' ἧς κολάσεως –ήσας τ. λαόν σου; 2 MAC. x. 38 εὐλόγουν τ. κυρίῳ τ. μεγάλως –οῦντι τ. Ἰσραήλ.
(O. T.=גמל, only **Ps.** xii (xiii). 6, lvi (lvii). 3 (M. T. גמר), cxiv (cxv). 7).

**εὔθυνα: 3 MAC. ii. 23 ἰδόντες τ. καταλοβοῦσαν αὐτὸν –αν.
(O. T. cf. εὐθύνω).

εὐθύνω (cf. κατευθύνω): 3 MAC. ii. 17 μηδὲ –ῃς ἡμᾶς ἐν βεβηλώσει.
(O. T.=cf. Pr. xx. 18 (24)=Heb.?; Apocr., **Sir.** xxxvii. 15=הכין, cf. **Ps. Sol.** ix. 15).

**εὐκατάλλακτος: 3 MAC. v. 13 ἠξίουν τ. –ον δεῖξαι . . . κράτος.
(cf. Josephus, **B. J.** v. 415 θεῖον εὐδιάλλακτον).

*εὐλαβοῦμαι, οὐκ: WIS. xii. 11 οὐδὲ –ούμενός τινα ἐφ' οἷς ἠμάρτανον ἄδειαν ἐδίδους.
(O. T.=var., only of God as object).

**εὐμένεια: ARIST. 254 θεὸς τ. πάντα κόσμον διοικεῖ μετ' –ας κ. χωρὶς ὀργῆς ἀπάσης; cf. WIS. vi. 16 (σοφία) ἐν τ. τρίβοις φαντάζεται αὐτοῖς εὐμενῶς.
(Herodotus ii, 45, Tragic poets, cf. θεαὶ Εὐμενίδες; Philo, **Exsecr.** 163, Josephus, **Ant.** i. 111, ii. 291).

εὐοδῶ: WIS. xi. 1 –ωσεν τ. ἔργα αὐτῶν ἐν χειρὶ προφήτου ἁγίου; 2 MAC. x. 7 ηὐχαρίστουν τ. –ώσαντι καθαρίσαι τ. ἑαυτοῦ τόπον.
(O. T. usu.=הצליח, **Gen.** xxiv. 21, **3 K.** xxii. 15, **Ps.** cxvii (cxviii). 25; Apocr., **Tob.** v. 16 (cod. א διασώζω), **Sir.** xv. 10).

*ἐφίσταμαι: WIS. vi. 5 φρικτῶς κ. ταχέως ἐπιστήσεται ὑμῖν, vi. 8 τ. δὲ κραταιοῖς ἰσχυρὰ –ται ἔρευνα, xix. 1 τοῖς δὲ ἀσεβέσιν μέχρι τέλους ἀνελεήμων θυμὸς ἐπέστη.
(O. T., cf. ἐφίστημι πρόσωπον, **Lev.** xvii. 10, xx. 3 etc.=נתן פנים).

ἐφορῶ (cf. ἐπόπτης, καθορῶ, ὁρῶ): (1) SIB. Fr. iii. 42 κ. γνῶναι βασιλῆα θέος, τὸν πάντ' –ῶντα; 2 MAC. vii. 6 ὁ κύριος ὁ θ. –ᾷ, xii. 22 φόβου τε ἐκ τῆς τοῦ τ. πάντα –ῶντος ἐπιφανίας γενομένης, xv. 2 δόξαν δὲ ἀπομέρισον τ. προτετιμημένῃ ὑπὸ τοῦ πάντα –ῶντος μεθ' ἁγιότητος ἡμέρᾳ.
(O. T.=var., **Job** xxviii. 24=הביט, **Zech.** ix. 1=עין).

(2) 2 MAC. i. 27 τ. ἐξουθενημένους . . . ἔπιδε, viii. 2 κ. ἐπεκαλοῦντο τ. κύριον ἐφιδεῖν τ. ὑπὸ πάντων καταπονούμενον λαόν; 3 MAC. vi. 3 ἔπιδε ἐπὶ Ἀβραὰμ σπέρμα, vi. 12 νῦν ἔπιδε, ἐλεῆσον ἡμᾶς.
(O. T. usu.=ראה, **Ps.** xxx (xxxi). 8, cxii (cxiii). 6).

ζῆλος: WIS. v. 17 λήμψεται πανοπλίαν τ. –ον αὐτοῦ.
(O. T.=קנאה, **Deut.** xxix. 20 (19), **Ps.** lxxviii (lxxix). 5; Apocr., **Sir.** xlviii. 2).

*ζήλωσις: WIS. i. 10 οὗς –εως ἀκροᾶται τ. πάντα.

ζωή (1): SIB. Fr. iii. 34 ὃς δ' ἔστιν ζωή τε κ. ἄφθιτον ἀέναον φῶς.
(O. T.=חיים, cf. **Ps.** xxxv (xxxvi). 10 ὅτι παρὰ σοὶ πηγὴ ζωῆς cf. **Pr.** xiv. 27).

(2) (object): SIB. iv. 46=189 *πνεῦμα θεοῦ δόντος ζώην θ' αμα κ. χάριν αὐτοῖς*; WIS. cf. xv. 11 *ἐμφυσήσαντα πνεῦμα ζωτικόν*, xvi. 13 *σὺ γὰρ ζωῆς κ. θανάτου ἐξουσίαν ἔχεις*; 2 MAC. vii. 9 *ὁ δὲ τ. κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς . . . εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει*, vii. 23 *ὁ τ. κόσμου κτίστης . . . κ. τ. πνεῦμα κ. τ. ζωὴν ὑμῖν πάλιν ἀποδίδωσιν*, xiv. 46 *κ. ἐπικαλεσάμενος τ. δεσπόζοντα τ. ζωῆς κ. τ. πνεύματος*, cf. 4 MAC. xviii. 16 *Σαλομῶντα . . . λεγοντα Ξύλον ζωῆς ἐστιν πᾶσιν τ. ποιοῦσιν αὐτοῦ τ. θέλημα*, xviii. 18 *ἐδίδαξεν Μωσῆς* (Deut. xxxii. 39) "*Εγω ἀποκτενῶ κ. ζῆν ποιήσω.*"
(O. T.=חיים freq., **Deut.** xxx. 15, 19, **Ps.** xv (xv). 11, xxvi (xxvii). 1; Apocr., **Sir.** xi. 14, **Ps. Sol.** xiv. 1, 6).

ζῶν: SIB. iii. 763 *φεύγετε λατρείας ἀνόμους, τ. ζῶντι λάτρευε*; 2 MAC. vii. 33 *ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται*, xv. 4 *ἔστιν ὁ κύριος ζῶν αὐτὸς ἐν οὐρανῷ δυνάστης ὁ κελεύων ἀσκεῖν τ. ἑβδομάδα*; 3 MAC. vi. 28 *ἀπολύσατε τ. υἱοὺς τ. παντοκράτορος ἐπουρανίου θεοῦ ζῶντος.*
(O. T.=חי, **Deut.** v. 26 (23), **Jos.** iii. 10, **Ps.** xli (xlii). 2; Apocr., **Tob.** xiii. 1, **Sir.** xviii. 1).

ζωοποιῶ: ARIST. 16 *δι' ὃν –οῦνται τ. πάντα κ. γίνεται.*
(O. T.=חָיָה, **4 K.** v. 7, **Ps.** lxx (lxxi). 20, **2 Esd** xix (**Neh.** ix). 6).

***ἡγεμονεύω*: SIB. v. 348 *ὑστατίῳ καιρῷ ὁπόταν θεὸς –σῃ.*
(O. T., cf. **Ps.** l (li). 14 *πνεύματι ἡγεμονικῷ στήρισόν με*=נדיבה).

**ἡγεμών*: ARIST. 238 *τοῦτο δ' οὐκ ἔστιν εἰ μὴ ὁ θ. τ. διανοίας –ὼν γένοιτο πρὸς τ. κάλλιστα*, cf. 4 MAC. of *νοῦς*, *λογισμός*.
(O. T.=שר, אלוף not of God; cf. *ἡγοῦμαι* foll.).

***ἡγήτωρ*: SIB. Fr. i. 15 *αὐτὸν τ. μόνον ὄντα σέβεσθ' –ορα κόσμου.*
(Homer, Hymn Herm. 14, Terpander 1, of Zeus).

ἡγοῦμαι: SIB. Fr. i. 35 *οὐρανοῦ ἡγεῖται, γαίης κρατεῖ, αὐτὸς ὑπάρχει*: ARIST. 16 *τοῦτον ἁπάντων ἡγεῖσθαι κ. κυριεύειν*, 278 *ἐγκράτειαν . . κ. δικαιοσύνην προτιμᾶν ὁ δὲ θ. πάντων ἡγεῖται τούτων.*
(O. T.=var., **Mic.** ii. 13=ראש; Apocr., **Bar.** v. 9).

θάνατος (object): cf. ARIST. 233 *ἱκετεύειν δὲ τ. θεόν, ἵνα μὴ τὰ . . ἀνακύπτοντα βλάπτῃ, λέγω δὴ οἷον –οί τε κ. νόσοι*

κ. λῦπαι κ. τ. τοιαῦτα; WIS. i. 13 ὁ θ. –ον οὐκ ἐποίησεν, xvi. 13 σὺ γὰρ ζωῆς κ. –ου ἐξουσίαν ἔχεις; cf. 4 MAC. xvii. 22 διὰ . . . τ. ἱλαστηρίου –ου αὐτῶν ἡ θεία πρόνοια τ. Ἰσραὴλ . . . διέσωσεν

(O. T.=מות, **Ps.** xxi (xxii). 16, cxvii (cxviii). 18; Apocr., **Sir.** xi. 14, **Ps. Sol.** xi. 4).

**θειότης: ARIST. 95 φόβῳ κ. καταξίως μεγάλης –ητος ἅπαντ' ἐπιτελεῖται; WIS. xviii. 9† τὸν τ. –ητος (cod. א ὁσιότητος) νόμον ἐν ὁμονοίᾳ διέθεντο.

(In pagan liter. not before Plutarch?; Josephus **Ant.** x. 268).

θέλημα,—ησις: 2 MAC. xii. 16 καταλαβόμενοί τε τ. πόλιν τῇ τ. θεοῦ –σει; 4 MAC. xviii. 16 ξύλον ζωῆς ἐστιν πᾶσιν τ. ποιοῦσιν αὐτοῦ τ. –μα.

(O. T.=חפץ, רצון etc., **Ps.** xxxix (xl). 9, cxlii (cxliii). 10; Apocr., **Tob.** xii. 18, **Ps Sol.** vii. 3).

θέλω: WIS. ix. 13 τίς ἐνθυμηθήσεται τί θέλει ὁ κύριος, xi. 25 πῶς δὲ ἔμεινεν ἄν τι εἰ μὴ σὺ ἠθέλησας, xii. 18 πάρεστιν γάρ σοι ὅταν θέλῃς τὸ δύνασθαι, xiv. 5 θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τ. σοφίας σου ἔργα; 3 MAC. v. 11 ὑπὸ τ. χαριζομένου πᾶσιν, οἷς ἂν αὐτὸς θελήσει.

(O. T. usu.=אבה, חפץ, **Ps.** v. 5, xvii (xviii). 20, **Ezek.** xviii. 23; Apocr., **Jud.** viii. 15, **Sir.** xxxix. 6).

**θεόκτιστος (cf. κτίζω): ARIST. 201 –όν ἐστι ἄνθρωπος, 2 MAC. vi. 23 τ. ἁγίας κ. –ου νομοθεσίας.

**θεόπνευστος: cf. SIB. v. 308 κύμη δ' ἡ μωρὰ σὺν νάμασι τ. –οις; PHOC. 129 τ. δὲ –ου σοφίης λόγος ἐστὶν ἄριστος.

**θεότευκτος: SIB. Fr. iii. 13 πάντων δ' ἡγητῆρα κατέστησεν –ον; v. 502 κεἰς αὐτὸν θυσίας οἴσει λαὸς –ος; v. 150 ὃς ναὸν –ον ἔλεν.

(Simmias cited Lid. Scott).

θεόχριστος: SIB. v. 68 ἐξεμάνης ἐς ἐμοὺς παῖδας –ους.

θρόνος: cf. EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 5 ἔδοξ' ὄρους κατ' ἄκρα Σιναίου θρόνον | μέγαν τιν' εἶναι μέχρις οὐρανοῦ πτυχός, ibid. κἀγὼ πρόσθεν ἑστάθην –ου | ibid. κεἰς –ον μέγαν εἶπεν καθῆσθαι, ibid. καὐτὸς ἐκ –ων χωρίζεται; WIS. ix. 4 δός μοι τὴν τ. σῶν –ων πάρεδρον σοφίαν, ix. 10 ἀπὸ –ου δόξης σου πέμψον αὐτήν, xviii. 15 ὁ παντοδύναμός σου

λόγος ἀπ' οὐρανῶν ἐκ –ων βασιλείων; 4 MAC. xvii. 18 τ. θείῳ νῦν παρεστήκασιν –ῳ.
(O. T.=בסא, **Ps.** ix. 4, x (xi). 4, xliv (xlv). 7; Apocr., **Sir.** i. 8).

θυμός: SIB. Fr. iii. 19 τοῖς δὲ κακοῖς ἀδικοῖς τε χόλον κ. –ὸν ἐγείρων; WIS. xix. 1 τ. δὲ ἀσεβέσιν μέχρι τέλους ἀνελεήμων –ὸς ἐπέστη.
(O. T. usu.=אף, חמה, freq., **Num.** xii. 9, **Ps.** ii. 5=חרון; Apocr., **Jud.** ix. 8, **Sir.** 28).

θυμοῦμαι: SIB. v. 298 κ. τότε –ωθεὶς θεὸς . . , 358 μή ποτε –εἰς θεὸς ἄφθιτος ἐξαπολέσσῃ.
(O. T. usu.=חרה, **Ex.** iv. 14, **Num.** xi. 1).

θώραξ: WIS. v. 18 ἐνδύσεται –κα δικαιοσύνην (v. l. –ης).
(O. T.=שרין, **Is.** lix. 17 κ. ἐνεδύσατο δικαιοσύνην ὡς –κα; Apocr. cf. **Sir.** xliii. 20).

**ἰδιότης: WIS. ii. 23 ὁ θ. ἔκτισεν τ. ἄνθρωπον . . κ. εἰκόνα τ. ἰδίας –ητος ἐποίησεν αὐτόν (v. l. ἀϊδ.).
(Cornutus iv.).

ἵλεως: 2 MAC. ii. 7 (v. l. ἕλεος), ii. 22 τ. κυρίου μετὰ πάσης ἐπιεικίας ἵλεω γενομένου αὐτοῖς, vii. 37 ἐπικαλούμενοι τ. θεὸν ἵλεων ταχὺ τ. ἔθνει γενέσθαι, x. 26 ἠξίουν ἵλεων αὐτοῖς γενόμενον ἐχθρεῦσαι τ. ἐχθροῖς αὐτῶν; 4 MAC. vi. 28 ἵλεως γενοῦ τ. ἔθνει σου, ix. 24 ἵλεως ἡ δικαία κ. πάτριος ἡμῶν πρόνοια τ. ἔθνει γενηθεῖσα, xii. 18 ἐπικαλοῦμαι δὲ τ. πατρῶον θέον ὅπως ἵλεως γένηται τ. γένει μου.
(O. T. usu.=סלח, **Ex.** xxxii. 12=נחם, **3 K.** viii. 30, **Jer.** v. 1).

**ἵλημι: SIB. v. 328 ἵλαθι, παγγενέτωρ . . Ἰουδαίᾳ.
(cf. ἱλάσκομαι in O. T.,=סלח, בכר, **4 K.** xxiv. 4, **Ps.** xxiv (xxv). 11).

Ἰσραήλ: 2 MAC. ix. 5 ὁ . . κύριος ὁ θεὸς τ. Ἰσραὴλ ἐπάταξεν αὐτόν, x. 38 εὐλόγουν τ. κυρίῳ τ. μεγάλως εὐεργετοῦντι τ. Ἰσραήλ, cf. xi. 6; 3 MAC. ii. 6 τ. λαόν σου τ. ἅγιον Ἰσραήλ, ii. 10 ἀγαπῶν τ. οἶκον τ. Ἰσραήλ, ii. 16 εὐδόκησας τ. δόξαν σου ἐν τ. λαῷ σου Ἰσραήλ, cf. vi. 4, vi. 9, vi. 38 τὸν Ἰσραὴλ σωτῆρα κ. τερατοποιὸν αἰνοῦντες θεόν, vii. 16 εὐχαριστοῦντες τ. θεῷ τ. πατέρων αὐτῶν ἁγίῳ σωτῆρι τ. Ἰσραήλ, vii. 23 εὐλογητὸς ὁ ῥύστης Ἰσραὴλ εἰς τ. ἀεὶ χρόνους. 4 MAC. xvii. 22 ἡ θεία πρόνοια Ἰσραήλ.
(O. T., Apocr., freq.)

ἰσχυρός: cf. WIS. vi. 8 τ. δὲ κραταιοῖς –ὰ ἐφίσταται ἔρευνα.
(O. T., of God=גבור, אל, **Deut.** x. 17, **Ps.** vii. 12; Apocr. **2 Mac.** i. 24).

ἰσχύς: ARIST. 192 οὐδὲ <κατὰ> τ. μεγαλωσύνην τ. –ος τύπτοντος αὐτόυς, ἀλλ' ἐπιεκείᾳ χρωμένου τ. θεοῦ; WIS. xii. 16 ἡ γὰρ –ύς σου δικαιοσύνης ἀρχή, xii. 17 –ὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι, xii. 18 σὺ δὲ δεσπόζων –ύος ἐν ἐπιεικείᾳ κρίνεις, xvi. 16 ἐν –ύι βραχίονός σου ἐμαστιγώθησαν.
(O. T., usu.=כח, **Ex.** xxxii. 11, **Ps.** xxviii (xxix). 4; Apocr., **Sir.** xxxviii. 5, **Jud.** xiii. 19).

ἰσχύω: WIS. xi. 21 τὸ γὰρ μεγάλως –ειν πάρεστίν σοι πάντοτε.
(O. T. usu.=חזק, **2 Chr.** xxv. 8 (=Heb.?); Apocr., **Est.** iv. 30 (xiv. 19), **Sir.** xliii. 15).

ἰῶμαι: WIS. xvi. 10 τ. ἔλεος γαρ σου ἀντιπαρῆλθεν κ. ἰάσατο αὐτούς, xvi. 12 ἀλλὰ ὁ σός, κύριε, λόγος ὁ πάντα ἰώμενος.
(O. T.=רפא, **Gen.** xx. 17, **Ex.** xv. 26, **Deut.** xxxii. 39; Apocr., **Tob.** v. 9, (cod. א) **Sir.** xxxviii. 9).

καθαιρῶ: ARIST. 263 κ. ὁ θ. τ. ὑπερηφάνους –εῖ.
(O. T.,=var., **Ps.** ix. 7=נתש, li (lii). 7=נתץ; Apocr., **Sir.** x. 14).

καθαρίζω: cf. SIB. iii. 86-7 κ. κτίσιν αὐτὴν | εἰς ἓν χωνεύσει κ. εἰς καθαρὸν διαλέξει; 2 MAC. cf. x. 7 ηὐχαρίστουν τ. εὐοδώσαντι –ίσαι τ. ἑαυτοῦ τόπον.
(O. T., usu.=טָהר, **Num.** xxx. 6=סלח, **Ps.** xviii (xix). 13=נקה; Apocr., **2 Mac.** ii. 18, **Ps. Sol.** iii. 10).

καθορῶ (cf. ἐφορῶ, ὁρῶ): SIB. iv. 12 ὃς –ῶν ἅμα πάντας ὑπ' οὐδενὸς αὐτὸς ὁρᾶται.
(O. T.=ראה, only 3 times, **Job** x. 4).

κάλλος: WIS. xiii. 3 ὁ γὰρ τ. –ους γενεσιάρχης ἔκτισεν αὐτά.
(O. T. usu.=יפי, **Ps.** xliv (xlv). 4=הדר, cf. **Is.** lxii. 3=תפארת).

καλῶ: WIS. xi. 25 πῶς . . . τὸ μὴ κληθὲν ὑπὸ σοῦ διετηρήθη, cf. 2 MAC. vii. 11† ἐξ οὐρανοῦ ταῦτα κέκληται (v. 1 κέκτημαι), cf. 4 MAC. xvi. 16 γενναῖος ὁ ἀγὼν ἐφ' ὃν κληθέντες.
(O. T.=קרא, **Ex.** iii. 4, **1 K.** iii. 4 ff., **Is.** xli. 9; Apocr., **En.** xiv. 24).

καταβαίνω: ARISTOB. ap. EUS. PR. EV. viii. 10. 13 διὰ τὸ τ. θεὸν καταβεβηκέναι σαλπίγγων τε φωνὰς κ. τ. πῦρ φλεγόμενον ἀνυποστάτως εἶναι; cf. 3 MAC. vi. 18 δύο φοβεροειδεῖς ἄγγελοι κατέβησαν.
(O. T.=ירד, **Gen.** xi. 5, **Ex.** xix. 20).

καταβάλλω: SIB. v. 299 οὐρανόθεν πρηστῆρα βαλεῖ κατὰ κράτος ἀνάγνου; 2 MAC. viii. 18 θεῷ δυναμένῳ . . . τ. ὅλον κόσμον ἐνὶ νεύματι –εῖν (v. 1. –λαβεῖν).
(O. T., usu.=הפיל, **4 K.** xix. 7, **Ps.** cxxxix (xcl). 11; Apocr., **1 Mac.** iv. 33).

κατάβασις: ARISTOB. ap. EUS. PR. EV. viii. 10. 15 ὥστε τ. –ιν μὴ τοπικὸν εἶναι πανταχοῦ γὰρ ὁ θ. ἐστιν, ibid. 17 ὥστε σαφὲς εἶναι διὰ ταῦτα τ. –ιν τ. θείαν γεγονέναι.
(O. T.,=ירד, מורד, not of God; Apocr., **Sir.** xlvi. 6=מורד).

κατάγω: WIS. xvi. 13 –εις εἰς πύλας ᾅδου κ. ἀνάγεις.
(O. T.=הוריד, **Ps.** xxi (xxii). 16=שפת, liv (lv). 24; Apocr., **Tob.** xiii. 2=**Wis.** xvi. 13).

καταδικάζω: WIS. xi. 10 ἐκείνους δὲ ὡς ἀπότομος βασιλεὺς –ων ἐξήτασας, xii. 15 τ. μὴ ὀφείλοντα κολασθῆναι –σαι ἀλλότριον ἡγούμενος τ. σῆς δυνάμεως.
(O. T., only 6 times, 3 times=הרשיע, **Ps.** xxxvi (xxxvii). 33).

**καταδίκη: WIS. xii. 27 τ. τέρμα τ. –ης ἐπ' αὐτοὺς ἐπῆλθεν.

*καταλλαγή: 2 MAC. v. 20 πάλιν ἐν τῇ τ. μεγάλου δεσπότου –ῇ μετὰ πάσης δόξης ἐπανωρθώθη.
(O. T., only **Is.** ix. 5=Heb.?, not of God; Aeschylus, **Sept.** 766–7; Philo, **Exsecr.** 166).

καταπαύω: ARISTOB. ap. EUS. PR. EV. xiii. 12. 11 τοῦτο οὐχ, ὥς τινες ὑπολαμβάνουσι μηκέτι ποιεῖν τι τ. θεὸν καθέστηκεν, ἀλλ' ἐπὶ τῷ καταπεπαυκέναι τ. τάξιν αὐτῶν . . . cf. Wis. x. 19† (v. 1.).
(O. T., usu.=שבת, נוח, הכיח, **Gen.** ii. 2, 3; Apocr., **Sir.** xxiv. 8, xlv. 3).

κατασκευάζω: ARIST. 139 ὁ νομοθέτης ὑπὸ θεοῦ κατεσκευασμένος εἰς ἐπίγνωσιν τ. ἁπάντων, 234 καθὼς ὑπὸ τ. θεοῦ πάντα –ζεται κ. διοικεῖται κατὰ τ. αὐτοῦ βούλησιν, 237 Σωφροσύνη ταύτης δὲ οὐκ ἔστι τυχεῖν, ἐὰν μὴ θεὸς –σῃ τ. διάνοιαν εἰς τοῦτο; ARISTOB. ap. EUS. PR. EV. xiii. 12. 9 Ἐχομένως δ' ἐστὶν ὡς ὁ θ. τ. ὅλον κόσμον κατεσκεύακε; WIS. ix. 2 κ. τ. σοφίᾳ σου κατεσκεύασας ἄνθρωπον ἵνα δεσπόζῃ . . , xi.

24 *οὐδὲ γὰρ ἂν μισῶν τι κατεσκεύασας*, xiii. 4 *νοησάτωσαν ἀπ' αὐτῶν πόσῳ ὁ –σας αὐτὰ δυνατώτερός ἐστιν*; 4 MAC. ii. 21 *ὁπηνίκα γὰρ ὁ θ. τ. ἄνθρωπον κατεσκεύασεν.*
(O. T.,=var., **Is.** xl. 28, xliii. 7=ברא, xlv. 7=יצר; Apocr., **Bar.** iii. 32).

**κατασκευή*: ARIST. cf. 159 *μνήμην ἔχοντας τ. ἑαυτῶν –ῆς*, 160 *κελεύει δὲ κ. κοιταζομένους κ. διανισταμένους μελετᾶν τὰς τ. θεοῦ –άς*, cf. 236 *ψυχᾶς ἐστι –ὴ διὰ θείας δυνάμεως ἐπιδέχεσθαι πᾶν τ. καλόν*; ARISTOB. ap. EUS. PR. EV. viii. 10. 9 *στάσις δὲ θεία καλῶς ἂν λέγοιτο κατὰ τ. μεγαλεῖον ἡ τ. κόσμου –ή*, ibid. 16 *ἀλλὰ θείᾳ –ῇ γινομένων πάντων*, xiii. 12. 3 *Δεῖ γὰρ λαμβάνειν τ. θείαν φωνὴν οὐ ῥητὸν λόγον ἀλλ' ἔργων –άς*, ibid. 12. 4 *τ. –ὴν τ. ὅλων συνθεωροῦντες ἀκριβῶς ὑπὸ θεοῦ γεγονυῖαν κ. συνεχομένην ἀδιαλείπτως.*
(Euripides, **Suppl.** 214; Philo, **Plant.** 14, Josephus, **Ant.** i. 21).

κατευθύνω (cf. *εὐθύνω*): ARIST. 15 *–οντός σου τ. βασιλείαν τ. τεθεικότος αὐτοῖς θεοῦ τ. νόμον*, 18 *ὃ γὰρ . . . ἐν ὁσιότητι νομίζουσιν ἄνθρωποι ποιεῖν, –ει τ. πράξεις κ. τ. ἐπιβολὰς ὁ κυριεύων ἁπάντων θεός*, 243 *θεοῦ –οντος εἰς τὸ καλῶς ἅπαντα βουλεύεσθαι*, 287 *καθὼς κ. σὺ τοῦτο πράσσεις ὡς ἂν ὑπὸ θεοῦ σοι –ομένων ἁπάντων*; 3 MAC. vii. 2 *–οντος ἡμῖν τ. μεγάλου θεοῦ τ. προστάγματα* (v. l. *πράγματα*).
(O. T., usu.=כון (pil., hiph.), הצליח, **1 Ch.** xxix. 18, **Ps.** lxxxix (xc). 17; Apocr., **Sir.** xxxix. 7, Ps. Sol. vii. 9).

**κελεύω*: SIB. iii. 298 *κ. μ' ἐκέλευσε προφητεῦσαι*=491; ARIST. 162 *–ει μηθὲν εἰκῇ μήτε πράσσειν μήτε ἀκούειν*; 2 MAC. xv. 4 *Ἔστιν ὁ κύριος . . ὁ –σας ἀσκεῖν τ. ἑβδομάδα.*
(O. T. no Heb., not of God; Aeschylus, **Eum.** 618 Zeus; Philo, **Leg. All.** ii. 28).

κεραυνός (cf. *τερπι, –ὔψικέραυνος*): SIB. v. 302-3 *ἐξολέσει γὰρ πάντας ἀναιδέας ὑψικέραυνος | βρονταῖς . . –οῖς τε φλεγέθουσιν*; WIS. xix. 13 *αἱ τιμωρίαι τ. ἀμαρτωλοῖς ἐπῆλθον οὐκ ἄνευ τ. γεγονότων* (v. l. *προγεγ.*) *τεκμηρίων τ. βίᾳ τ. –ῶν*; cf. 2 MAC. x. 29-30 *ἐξ οὐρανοῦ πέντε ἄνδρες . . τοξεύματα κ. –οὺς ἐξερίπτουν.*
(O. T., only **Job** xxxviii. 35=ברק).

**κλέος*: SIB. v. 428 *ἀντολίαι δύσιές τε θεοῦ κλέος ἐξύμνησαν.*
(O. T., only **Job.** xxviii. 22 (=שמע, of *σοφία*), xxx. 8; Hesiod, **Theog.** 530; cf Philo, **Spec. Leg.** i. 311).

κολάζω: WIS. iii. 4 κ. γὰρ ἐν ὄψει ἀνθρώπων ἐὰν –σθῶσιν (sc. οἱ δίκαιοι) ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης. xi. 8 δείξας διὰ τοῦ τότε δίψους πῶς τ. ἐναντίους ἐκόλασας, xi. 16 ἵνα γνῶσιν ὅτι δι' ὧν τις ἁμαρτάνει διὰ τούτων –ζεται, xii. 14 οὔτε βασιλεὺς ἢ τύραννος ἀντοφθαλμῆσαι δυνήσεταί σοι περὶ ὧν ἐκόλασας, xii. 15 τ. μὴ ὀφείλοντα –σθῆναι καταδικάσαι ἀλλότριον ἡγούμενος τ. σῆς δυνάμεως, xiv. 10 τ. πραχθὲν σὺν τ. δράσαντι –σθήσεται, xvi. 1 διὰ τοῦτο δι' ὁμοίων ἐκολάσθησαν ἀξίως, xvi. 9 ἄξιοι ἦσαν ὑπὸ τοιούτων –σθῆναι, xviii. 11 ὁμοίᾳ δὲ δίκῃ δοῦλος ἅμα δεσπότῃ –σθείς; 2 MAC. vi. 14 οὐ γὰρ καθάπερ κ. ἐπὶ τ. ἄλλων ἐθνῶν ἀναμένει μακροθυμῶν ὁ δεσπότης μέχρι τοῦ κακαντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν –σῃ; 4 MAC. xviii. 5 κ. ὁ τύραννος Ἀντίοχος κ. ἐπὶ γῆς τετιμώρηται κ. ἀποθανὼν –ζεται.

(O. T., only **Dan.** vi. 12 (O') not of God=Heb.?; Apocr., **Sir.** xxiii. 21 (v. l.), **Test. Gad** v. 10).

κόσμος: SIB. Fr. i. 15 αὐτὸν τ. μόνον ὄντα σέβεσθ' ἡγήτορα –ου, iii. 19 οὐρανίου μεγάλοιου θεοῦ –ον κρατέοντος, iii. 701 ἄψευστον γὰρ πνεῦμα θεοῦ πέλεται κατὰ –ον, iv. 184 κρίνων ἔμπαλι –ον; ARIST. 210 ὡς γὰρ θεὸς εὐεργετεῖ τ. ὅλον –ον, 254 γινώσκειν δὲ δεῖ διότι θεὸς τ. πάντα –ον διοικεῖ μετ' εὐμενείας κ. χωρὶς ὀργῆς ἁπάσης; ARISTOB. ap. EUS. PR. EV. viii. 10. 9 στάσις δὲ θεία καλῶς ἂν λέγοιτο κατὰ τ. μεγαλεῖον ἡ τ. –ου κατασκευή, xiii. 12. 3 καθὼς κ. διὰ τ. νομοθεσίας ἡμῖς ὅλην τ. γένεσιν τ. –ου θεοῦ λόγους εἴρηκεν ὁ Μωσῆς, xiii. 12. 9 Ἐχομένως δ' ἐστὶν ὡς ὁ θ. τ. ὅλον –ον κατεσκεύακε; WIS. i. 14 ἔκτισεν γὰρ εἰς τὸ εἶναι τ. πάντα κ. σωτήριοι αἱ γενέσεις τ. –ου, v. 20 συνεκπολεμήσει δὲ αὐτῷ ὁ –ος ἐπὶ τ. παράφρονας, ix. 9 σοφία . . παροῦσα ὅτε ἐποίεις τ. –ον, xi. 17 ἡ παντοδύναμός σου χεὶρ κ. κτίσασα τ. –ον ἐξ ἀμόρφου ὕλης, xi. 22 ὅτι ὡς ῥοπὴ ἐκ πλαστίγγων ὅλος ὁ –ος ἐναντίον σου, xiii. 3† ὁ γὰρ τ. –ου (v. l. κάλλους) γενεσιάρχης ἔκτισεν αὐτά; 2 MAC. vii. 9 ὁ δὲ τ. –ου βασιλεὺς ἀποθανόντας ἡμᾶς . . . ἀναστήσει, vii. 23 ὁ τ. –ου κτίστης, . . τ. ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ' ἐλέους, viii. 18 τ. παντοκράτορι θεῷ δυναμένῳ . . . τ. ὅλον –ον ἐνὶ νεύματι καταβαλεῖν (v. l. –λαβεῖν), xii. 15 ἐπικαλεσάμενοι τ. μέγαν τ. –ου δυνάστην, xiii. 14 δοὺς δὲ τ.

ἐπιτροπὴν τ. κυρίῳ τ. –ου; 4 MAC. v. 25 οἴδαμεν ὅτι κ. κατὰ φύσιν ἡμῖν συμπαθεῖ νομοθετῶν ὁ τ. –ου κτίστης.
(O. T., only title **Gen.**, else κ. οὐρανοῦ = שמים צבא, **Gen.** ii. 1, **Is.** xxiv. 21).

κράτος (cf. παγκρατής, παντοκράτωρ): WIS. xi. 21 –ει βραχίονός σου τίς ἀντιστήσεται, xii. 17† (v. 1.), xv. 2 ἐὰν ἁμάρτωμεν, σοί ἐσμεν, εἰδότες σου τ. –ος, xv. 3 κ. εἰδέναι σου τ. –ος ῥίζα ἀθανασίας; 2 MAC. iii. 34 σὺ δὲ ἐξ οὐρανοῦ μεμαστιγωμένος διάγγελλε πᾶσι τ. μεγαλεῖον τ. θεοῦ –ος, vii. 17 θεώρει τ. μεγαλεῖον αὐτοῦ –ος, ix. 17 καταγγέλλοντα τὸ τ. θεοῦ –ος, xi. 4 οὐδαμῶς ἐπιλογιζόμενος τὸ τ. θεοῦ –ος; 3 MAC. i. 27 ἐπικαλεῖσθαι τὸν πᾶν –ος ἔχοντα τ. παροῦσιν ἐπαμῦναι, ii. 6 ἐφ' αἷς ἐγνώρισας τ. μέγα σου –ος, iii. 11 οὐ καθορῶν τὸ τ. μεγίστου θεοῦ –ος, v. 13 ἠξίουν τ. εὐκατάλλακτον δεῖξαι μεγαλοσθενοῦς ἑαυτοῦ χειρὸς –ος ἔθνεσιν ὑπερηφάνοις, vi. 5 ἔκδηλον δεικνὺς ἔθνεσιν πολλοῖς τ. σὸν –ος.
(O. T., usu. = עז, **Jud** xii. 16, **Ps.** lxi (lxii). 12; Apocr., **Sir.** xviii. 5, **Jud.** ix. 14, **Ps. Sol.** xvii. 3).

κρατῶ (cf. ἐπικρατῶ). SIB. Fr. i. 17 ἅπαντα –ῶν διὰ παντός, Fr. i. 35 οὐρανοῦ ἡγεῖται, γαίης –εῖ, αὐτὸς ὑπάρχει, iii. 19 οὐρανίου μεγάλοιο θεοῦ κόσμον –έοντος, iii. 49 ἥξει δ' ἁγνὸς ἄναξ πάσης γῆς σκῆπτρα –ήσων; ARIST. 19 τετιμημένος ὑπὸ τ. –οῦντος τ. πάντα, 157 πάντα γὰρ χρόνον κ. τόπον ὥρικε πρὸς τ. διὰ παντὸς μνημονεύειν τ. –οῦντος θεοῦ κ. συντηροῦντος, 227 τ. γὰρ ἁπάντων διανοίας –εῖ.
(O. T., usu. = החזיק, **Is.** xli. 13, xlii. 6; Apocr., **Est.** iv. 19 (xiii. 9)).

κρίμα: WIS. xii. 12 τίς ἀντιστήτεται τ. –τί σου, xv. 2† (v. 1. κράτος).
(O. T., usu. = משפט, freq., **4 K.** xvii. 26, **1 Chr.** xvi. 14, **Ps.** ix. 17; Apocr., **Sir.** xviii. 14, **Ps. Sol.** i. 12).

κρίνω: SIB. iii. 689-90 κ. –εῖ πάντας πολέμῳ θεὸς ἠδὲ μαχαίρῃ | κ. πυρὶ κ. ὑετῷ τε κατακλύζοντι, iii. 693 κ. τότε γνώσονται θεὸν ἄμβροτον ὃς τάδε –ει, iv. 41-2 κρίσις ἣν θεὸς αὐτὸς | ποιήσει –ων ἀσεβεῖς θ' ἅμα εὐσεβέας τε, iv. 183-4 κ. τότε δὴ κρίσις ἐσσετ' ἐφ' ᾗ δικάσει θεὸς αὐτὸς | –ων ἔμπαλι κόσμον; WIS. xi. 9 ἔγνωσαν πῶς ἐν ὀργῇ –όμενοι ἀσεβεῖς ἐβασανίζοντο, xii. 10 –ων δὲ κατὰ βραχὺ ἐδίδους τόπον μετανοίας, xii. 13 ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας, xii. 18 σὺ δὲ δεσπόζων ἰσχύος ἐν ἐπιεικείᾳ –εις, xii. 21 μετὰ πόσης (v. 1. πάσης) ἀκρι-

βείας ἔκρινας τ. υἱόυς σου, xii. 22 *–όμενοι δὲ προσδοκῶμεν ἔλεος*; 2 MAC. vi. 14 *οὐ γὰρ καθάπερ κ. ἐπὶ τ. ἄλλων ἐθνῶν . . . οὕτως κ. ἐφ' ἡμῶν ἔκρινεν εἶναι*, xv. 21 *γινώσκων ὅτι οὐκ ἔστιν δ' ὅπλων, καθὼς δὲ ἐὰν αὐτῷ κριθῇ τ. ἀξίοις περιποιεῖται τ. νίκην*; 3 MAC. ii. 3 *τοὺς ὕβρει κ. ἀγερωχίᾳ τι πράσσοντας –εις.*

(O. T., usu.=שפט freq., **Gen.** xviii. 25, **Ex.** v. 21, **Deut.** xxxii. 36=דין; Apocr., **Tob.** iii. 2, **Sir.** xvi. 12, **Ps. Sol.** ii. 34).

κρίσις: SIB. iii. 55-6 *πότ' ἐλεύσεται ἦμαρ ἐκεῖνο | κ. –ις ἀθανάτοιο θεοῦ μεγάλου βασιλῆος*, iii. 91 *κ. τότε δὴ μεγάλοιο θεοῦ –ις εἰς μέσον ἥξει*, iii. 670-1 *κ. –ις αὐτοῖς | ἔσσεται ἐκ μεγάλοιο θεοῦ κ. πάντες ὀλοῦνται*, iii. 686-7 *ὅτι τ. νόμον οὐκ ἔγνωσαν οὐδὲ –ιν μεγάλοιο θεοῦ*, iii. 743 *ἥξει ἐπ' ἀνθρώπους μεγάλη –ις ἠδὲ κ. ἀρχή*, iv. 40-1 *ἀλλ' ὅταν ἤδη | κόσμου κ. θνητῶν ἔλθῃ –ις*, iv. 183-4 *κ. τότε δὴ –ις ἔσσετ', ἐφ' ᾗ δικάσει θεὸς αὐτὸς | κρίνων ἔμπαλι κόσμον*, v. 110 *εἰθ' οὕτως –ις ἔσται ὑπ' ἀφθίτου ἀνθρώποισιν*; WIS. v. 18 *περιθήσεται κόρυθα –ιν ἀνυπόκριτον*, vi. 5 *ὅτι –ις ἀπότομος ἐν τ. ὑπερέχουσιν γίνεται*, xii. 25 *διὰ τοῦτο ὡς παισὶν ἀλογίστοις τ. –ιν εἰς ἐμπαιγμὸν ἔπεμψας*, xii. 26 *οἱ δὲ παιγνίοις ἐπιτιμήσεως μὴ νουθετηθέντες ἀξίαν θεοῦ –ιν πειράσουσιν*, xvi. 18 *εἰδῶσιν ὅτι θεοῦ –ει ἐλαύνονται*, xvii. 1 *Μεγάλαι γάρ σου αἱ –εις κ. δυσδιήγητοι*; 2 MAC. vii. 35 *οὔπω γὰρ τὴν τ. παντοκράτορος ἐπόπτου θεοῦ –ιν ἐκπέφευγας*, vii. 36 *σὺ δὲ τῇ τ. θεοῦ –ει δίκαια τ. πρόστιμα τ. ὑπερηφανίας ἀποίσῃ*, ix. 4 *τῆς ἐξ οὐρανοῦ δὴ –εως συνούσης αὐτῷ*, ix. 18 *ἐπεληλύθει γὰρ ἐπ' αὐτὸν δικαία ἡ τ. θεοῦ –ις*; 3 MAC. ii. 22 *μηδὲ φωνῆσαι δύνασθαι δικαίᾳ πεπληγμένον –ει.*

(O. T., usu.=משפט, freq., **Deut.** i. 17, xxxii. 4, **Ps.** ix. 8; Apocr., **Tob.** iii. 2 (om. א), **Sir.** xvi. 26).

κριτήριον (object): SIB. Fr. i. 18 *πᾶσι βροτοῖσι νέμων τ. –ον ἐν φαΐ κοινῷ.*

(O. T.,=דין, **Ex.** xxi. 6=Heb.?; Philo **Opif. M.** 62).

κριτής: cf. SIB. iii. 704 *δικαιοκρίτης*; 2 MAC. xii. 6 *ἐπικαλεσάμενος τ. δίκαιον –ὴν θεόν*, cf. xii. 41 *πάντες οὖν εὐλογήσαντες τὰ τ. δικαιοκρίτου* (*δ. κριτοῦ* cod. V) *κυρίου.*

(O. T.=שופט, **1 K.** xxiv. 16=דין, **Ps.** vii. 12, xlix (l). 6; Apocr., **Sir.** xxxii (xxxv). 15, **Ps. Sol.** ii. 19, ix. 4).

κτίζω (cf. θεόκτιστος): SIB. iii. 20 ὃς λόγῳ ἔκτισε πάντα κ. οὐρανὸν ἠδὲ θάλασσαν, iii. 5 ὃς οὐρανὸν ἔκτισε κ. γῆν, iii. 544 sim., iii. 786 sim; ARIST 185 πληρώσαι σε, βασιλεῦ, πάντων τ. ἀγαθῶν ὧν ἔκτισεν ὁ παντοκράτωρ θεός; EUPOL. ap. EUS. PR. EV. ix. 31 οἰκοδομῆσαι ἱερὸν τ. θεῷ ὃς τ. οὐρανὸν κ. τ. γῆν ἔκτισεν, ix. 33 sim. ix. 34 sim.; WIS. i. 14 ἔκτισεν γὰρ εἰς τὸ εἶναι τ. πάντα, ii. 23 ὅτι ὁ θ. ἔκτισεν τ. ἄνθρωπον ἐπ' ἀφθαρσίᾳ, x. 1 αὕτη (σοφία) πρωτόπλαστον πατέρα κόσμου μόνον κτισθέντα διεφύλαξεν, xi. 17 σου χεὶρ κ. κτίσασα τ. κόσμον ἐξ ἀμόρφου ὕλης, xiii. 3 ὁ γὰρ τ. κάλλους (v. l. κόσμου) γενεσιάρχης ἔκτισεν αὐτά; 3 MAC. ii. 3 σὺ γὰρ εἶ ὁ κτίσας τ. πάντα κ. τ. ὅλων ἐπικρατῶν, ii. 9 σύ, βασιλεῦ, κτίσας τ. ἀπέρατον κ. ἀμέτρητον γῆν.

(O. T., usu.=ברא, **Gen.** xiv. 19=קנה, Ps. lxxxviii (lxxxix). 13, 48; Apocr., **1 Esd.** vi. 12, **Sir.** i. 4, 9, xvii. 1, **Jud.** xiii. 18, **Ps. Sol,** xviii. 13).

κτίσις: ARIST. 136 εἴ τι κατ' ἐκεῖνά τις θεὸς εἴη, κατὰ τ. ἐξεύρεσιν, παντελῶς ἀνόητον τῶν γὰρ ἐν τ. –ει λαβόντες τινὰ συνέθηκαν, 139 τ. μόνον θεὸν κ. δυνατὸν σεβόμενοι παρ' ὅλην τ. πᾶσαν –ιν; WIS. ii. 6 χρησώμεθα τ. –ει ὡς <ἐν?> νεότητι σπουδαίως, v. 17 κ. ὁπλοποιήσει τ. –ιν εἰς ἄμυναν ἐχθρῶν, xvi. 24 ἡ γὰρ –ις σοι τ. ποιήσαντι ὑπηρετοῦσα ἐπιτείνεται εἰς κόλασιν κατὰ τ. ἀδίκων, xix. 6 ὅλη γὰρ ἡ –ις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διετυποῦτο; 3 MAC. ii. 2 κύριε, κύριε, βασιλεῦ τ. οὐρανῶν κ. δέσποτα πάσης τ. –εως, ii. 7 τοὺς δὲ ἐνπιστεύσαντας ἐπὶ σοὶ τῷ τ. ἁπάσης –εως δυναστεύοντι, vi. 2 βασιλεῦ μεγαλόκρατωρ . . τ. πᾶσαν διακυβερνῶν ἐν οἰκτιρμοῖς –ιν.

(O. T.=קנין, only, **Ps.** ciii (civ). 24, civ (cv). 21; Apocr., **Tob.** viii. 5, **Jud.** ix. 12, xvi. 14, **Sir.** xvi. 17).

κτίσμα; ARIST. 17 –α γὰρ ὂν θεοῦ τ. γενος τ. ἀνθρώπων; WIS. ix. 2 κ. τ. σοφίᾳ σου κατεσκεύασας ἄνθρωπον ἵνα δεσπόζῃ τῶν ὑπὸ σοῦ γενομένων –άτων, xiii. 5 ἐκ γὰρ μεγέθους καλλονῆς κ. –άτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται, xiv. 11 ἐν εἰδώλοις ἐθνῶν ἐπισκοπὴ ἔσται ὅτι ἐν –ατι θεοῦ εἰς βδέλυγμα ἐγενήθησαν.

(Apocr., **Sir.** xxxvi. 20 (17)=מעשים).

κτίστης: SIB. Fr. i. 5-6 παντοτρόφον –ην ὅστις γλυκὺ πνεῦμ' ἐν ἅπασιν | κάτθετο, Fr. iii. 17 ἄφθαρτος –ης αἰώνιος

αἰθέρα ναίων, Fr. v. 1 ὃς μόνος ἐστὶ θεὸς –ης ἀκράτητος ὑπάρχων, iii. 10 βαίνετε ἀθανατοῦ –ου μεμνημένοι αἰεί, iii. 704 οἷς δώσει –ης ὁ δικαιοκρίτης τε μόναρχος, v. 433 θεὸς ὑψιβρεμέτης, –ης ναοῖο μεγίστου; ARIST. 16 τὸν γὰρ πάντων ἐπόπτην κ. –ην θεὸν οὗτοι σέβονται; 2 MAC. vii. 23 ὁ τ. κόσμου –ης, ὁ πλάσας ἀνθρώπου γένεσιν κ. πάντων ἐξευρὼν γένεσιν, xiii. 14† δοὺς δὲ τ. ἐπιτροπὴν τ. –η (v. l. κυρίῳ) τ. κόσμου; 4 MAC. v. 25 οἴδαμεν ὅτι κ. κατὰ φύσιν ἡμῖν συμπαθεῖ νομοθετῶν ὁ τ. κόσμου –ης, xi. 5 τὸν πάντων –ην εὐσεβοῦμεν.
(O. T., only **2 K.** xxii. 32=Heb.?; Apocr., **Sir.** xxiv. 8, no Heb., **2 Mac.** i. 24).

*κυβερνῶ (cf. διακυβερνῶ): cf. ARIST. 251 θεοῦ δ' ἐπικλήσει κ. βίος –âται κατὰ πάντα; WIS. cf. x. 4 σοφία, xiv. 6 ἡ ἐλπὶς τ. κόσμου . . . τ. σῇ –ηθεῖσα χειρί.
Anaximander=Diels i. 17, Parmenides=Diels i. 161, cf. Stoic Chrysippus=v. Arnim iii. 95; Philo **Decal.** 155, Josephus **Ant.** x. 278).

κυριεύω: ARIST. 16 δ' ὃν ζωοποιοῦνται τ. πάντα κ. γίνεται, τοῦτον ἀπάντων ἡγεῖσθαι κ. –ειν, 17 πολλαχῶς κ. ποικίλως ἐπεκαλούμην τ. –οντα κατὰ καρδίαν, 18 κατευθύνει τ. πράξεις κ. τ. ἐπιβολὰς ὁ –ων ἁπάντων θεός, 45 διασώζῃ σοι τ. βασιλείαν . . ὁ –ων ἁπάντων θεός, 269 θεὸς δὲ δόξης πάσης –ει.
(O. T., usu.=משל, **2 Chr.** xx. 6; Apocr., **En.** xxii. 14).

λαός (θεοῦ etc., cf. ἔθνος): SIB. iii. 255 λαὸν ὃδ' ἡγεμονῶν ὃν ἀπ' Αἰγύπτου θεὸς ἦγεν, v. 226-7 εἵνεκα τ. μεγάλης πόλεως λαοῦ τε δικαίου | σῳζομένου διὰ παντός, ὅν ἔξοχον εἶχε πρόνοια, v. 502 κεἰς αὐτὸν θυσίας οἴσει λαὸς θεότευκτος; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 8 πάρειμι σῶσαι λαὸν Ἑβραίων ἐμόν, ibid. ὅπως σὺ λαὸν τ. ἐμὸν ἐξάγοις χθονός; WIS. ix. 7 σύ με προείλω βασιλέα λαοῦ σου, ix. 12 διακρινῶ τ. λαόν σου δικαίως, xii. 19 ἐδίδαξας δέ σου τ. λαὸν διὰ τ. τοιούτων ἔργων ὅτι δεῖ τ. δίκαιον εἶναι φιλάνθρωπον, xv. 14 οἱ ἐχθροὶ τ. λαοῦ σου οἱ καταδυναστεύσαντες αὐτόν, xvi. 2 ἄνθ' ἧς κολάσεως εὐεργετήσας τ. λαόν σου, xvi. 20 ἀνθ' ὧν ἀγγέλων τροφὴν ἐψώμισας τ. λαόν σου, xviii. 7 προσεδέχθη ὑπὸ λαοῦ σου σωτηρία μὲν δικαίων, ἐχθρῶν δὲ ἀπωλία, xviii. 13 ἐπὶ τῷ τ. πρωτοτόκων ὀλέθρῳ ὡμολόγησαν θεοῦ υἱὸν λαὸν εἶναι, xix. 5 κ. ὁ μὲν λαός σου παράδοξον ὁδοιπορίαν πειράσῃ, xix. 22 κατὰ πάντα γάρ, κύριε, ἐμεγάλυνας τ. λαόν

σου; 2 MAC. vi. 16 παιδεύων δὲ μετὰ συμφορᾶς οὐκ ἐνκαταλείπει τὸν ἑαυτοῦ λαόν, xiv. 15 ἐλιτάνευσαν τὸν ἄχρι αἰῶνος συστήσαντα τὸν αὐτοῦ λαόν, xv. 24 μεγέθει βραχίονός σου καταπλαγείησαν οἱ μετὰ βλασφημίαις παραγινόμενοι ἐπὶ τ. ἅγιόν σου λαόν (v. 1. ναόν); 3 MAC. ii. 6 σὺ τ. θρασὺν Φαράω καταδουλωσάμενον τ. λαόν σου τ. ἅγιον Ἰσραήλ . . . δοκιμάσας, ii. 16 ἐπεὶ εὐδόκησας τ. δόξαν σου ἐν τ. λαῷ σου Ἰσραήλ, vi. 3 ἔπιδε ἐπὶ Ἀβραὰμ σπέρμα . . μερίδος ἡγιασμένης σου λαόν.

(O. T., = עם, freq. **Ex.** iii. 7, 10, 12 etc.; Apocr. freq., **Tob.** xiv. 7 (om. ℵ), **Sir.** xxxii (xxxv). 25, xxxvi. 19 (16), **2 Mac.** i. 26, 29).

λόγιον: ARIST. 177 εὐχαριστῶ . . . τ. θεῷ οὗτινός ἐστι τ. –α ταῦτα; WIS. xvi. 11 εἰς γὰρ ὑπόμνησιν τ. –ων σου ἐνεκεντρίζοντο.

(O. T., usu. = אמרה, אמר, **Num.** xxiv. 4, **Ps.** xi (xii). 7; Apocr., **Sir.** xxxv. 19† (v. 1. ἀρεταλογίας)).

λόγος: SIB. iii. 20 ὃς –ῳ ἔκτισε πάντα κ. οὐρανον ἠδὲ θάλασσαν, iii. 7 οἵτινες οὔπω θεοῦ –ον εἰσήκουσαν; cf. PHOC. 129 τῆς δὲ θεοπνεύστου σοφίης –ος ἐστιν ἄριστος; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 8 ὁ δ' ἐκ βάτου σοι θεῖος ἐκλάμπει –ος; WIS. ix. 1 ὁ ποιήσας τ. πάντα ἐν –ῳ σου, xii. 12 –ῳ ἀποτόμῳ ὑφ' ἓν ἐκτρῖψαι, xvi. 12 κ. γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἐθεράπευσεν αὐτούς, ἀλλὰ ὁ σός, κύριε, λόγος ὁ πάντα ἰώμενος, xviii. 15 ὁ παντοδύναμός σου –ος ἀπ' οὐρανῶν ἐκ θρόνων βασιλείων ἀπότομος πολεμιστὴς εἰς μέσον τ. ὀλεθρίας ἤλατο γῆς.

(O. T. = דבר י" freq., Apocr., **Sir.** xliii. 26, xlviii. 5).

μάρτυς: SIB. Fr. i. 4 ὕψιστον γνώστην πανεπόπτην –υρα πάντων; WIS. i. 6 ὅτι τ. νεφρῶν αὐτοῦ –υς ὁ θεός.

(O. T. = עד, **Ps.** lxxxviii (lxxxix). 38, **Job** xvi. 20 (19); Apocr., **Test. Levi** xix. 3).

μαστιγῶ: WIS. xii. 22 ἡμᾶς οὖν παιδεύων τ. ἐχθροὺς ἡμῶν ἐν μυριότητι –οῖς, xvi. 16 ἐν ισχύι βραχίονός σου ἐμαστιγώθησαν; 2 MAC. iii. 34 σὺ δὲ ἐξ οὐρανοῦ μεμαστιγωμένος διάγγελλε πᾶσι τ. μεγαλεῖον τ. θεοῦ κράτος, iii. 38 πέμψον αὐτὸν ἐκεῖ (sc. Ἱεροσόλυμα) κ. μεμαστιγωμένον αὐτὸν προσδέξῃ ἐάνπερ κ. διασωθῇ διὰ τὸ περὶ τ. τόπον ἀληθῶς εἶναί τινα θεοῦ δύναμιν, v. 18 Ἡλιόδωρος . . . –ωθεὶς ἀνετράπη τ. θράσους.

(O. T., usu. = הכה, **Job.** xxx. 21 = שׁטם, **Jer.** v. 3; Apocr., **Tob.** xi. 15, xiii. 2, **Jud.** viii. 27).

μεγαλεῖον, -ότης (cf. μεγαλωσύνη): ARISTOB ap. EUS. PR. EV. viii. 10. 17 τ. δὲ θεὸν ἄνευ τινὸς δεικνύναι τ. ἑαυτοῦ διὰ παντῶν -ότητα; 2 MAC. iii. 34 διάγγελλε πᾶσι τ. -ον τ. θεοῦ κράτος, vii. 17 θεώρει τ. -ον αὐτοῦ κράτος (1. κράτους?); 3 MAC. vii. 22 τ. -α τ. μεγάλου θεοῦ ποιήσαντος τελέως ἐπὶ σωτηρίᾳ αὐτῶν.

(O. T.,=גדל, **Deut.** xi. 2, **Ps.** lxx (lxxi). 19; Apocr., **Sir.** xvii. 10 (8), 13 (11)).

**μεγαλήτωρ: SIB. iii. 733 λίσσεο δ' ἀθάνατον -ορα.

**μεγαλόδοξος, -ως (cf. δόξα): 3 MAC. vi. 18 τότε ὁ -ος κ. παντοκράτωρ κ. ἀληθινὸς ἐπιφάνας τ. ἅγιον αὐτοῦ πρόσωπον ἠνέῳξεν τ. οὐρανίους πύλας, vi. 39 ἐν αἷς -ως ἐπιφάνας τ. ἔλεος αὐτοῦ ὁ τ. πάντων δυνάστης ἀπταίστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

(Pindar **Olymp.** ix. 26 Εὐνομία; cf. **Test. Levi** iii. 4 ἡ μεγάλη δόξα (τ. θεοῦ)).

**μεγαλοκράτωρ: 3 MAC. vi. 2 βασιλεῦ -ωρ, ὕψιστε, παντοκράτωρ θεέ.

**μεγαλομερής: 3 MAC. v. 8 ῥύσασθαι αὐτοὺς μετὰ -οῦς ἐπιφανείας.

μεγαλύνω: WIS. xix. 22 κατὰ πάντα γὰρ, κύριε, ἐμεγάλυνας τ. λαόν σου κ. ἐδόξασας.

(O. T., usu.=גדל, **Gen.** xii. 2, **3 K.** i. 37; Apocr., **Sir.** xlv. 2).

μεγαλωσύνη: ARIST. 192 οὐ κατὰ τ. ἁμαρτίας οὐδὲ κατὰ τ. -ην τ. ἰσχύος τύπτοντος αὐτούς, ἀλλ' ἐπιεικείᾳ χρωμένου τ. θεοῦ; WIS. xviii. 24 κ. -η σου ἐπὶ διαδήματος κεφαλῆς αὐτοῦ.

(O. T.,=גדולה, **Deut.** xxxii. 3, **Ps.** lxxviii (lxxix). 11; Apocr., **Tob.** xiii. 6 (7) (om א), **Sir.** ii. 18 (23)).

μέγας (a) μέγας θεός: SIB. iii. 19, 56, 71, 91, 162, 194, 246, 274, 284, 297, 306, 490, 549, 556, 557, 565, 575, 584, 632, 656, 657, 665, 671, 687, 698, 702, 717, 740, 773, 818, iv. 6, 25, 163, v. 176, 500; cf. ARIST. 95 μέγας θειότης; 3 MAC. vii. 2, 22 (v. 1. μέγιστος); INSCRIP. Alexandria=Oehler #222, ibid. #226[a], Phrygia (Eumeneia)=Oehler #70.

(b) misc., SIB. v. 406 γενέτηρ, cf. v. 500; PHILO EPICUS ap. EUS. PR. EV. ix. 24 ἄκτωρ; 2 MAC. v. 20 δεσπότης, xii. 15 τ. κόσμου δυνάστης; 3 MAC. ii. 9 ὄνομα.

(O. T.,=גדול, freq., **Ex.** xviii. 11, **Deut.** x. 17; Apocr., **Tob.** xi. 14, **Jud.** xvi. 13, **Sir.** xxxix. 6 (8)).

μέγιστος (θεός): ARIST. 19, 37; EUPOL ap. EUS. PR. EV. ix. 31; 2 MAC. ii. 19 *ὁ μέγιστος* (v. l. *μέγας*), iii. 36; 3 MAC. i. 9 (v. l. *πιστὸς*), i. 16 (v. l. *μέγας*), iii. 11, v. 25.
(Not in O. T.; Apocr., **Est.** viii. 16 *ὕψιστος μέγιστος ζῶν θεός*).

**μέδω*: SIB. iii. 593-4 *τιμῶσι μόνον τ. ἀεὶ μεδέοντα | ἀθάνατον.*
(Homer of Zeus, Tragic poets).

μέλει: WIS. xii. 13 *οὔτε γὰρ θεός ἐστι πλὴν σοῦ ᾧ μέλει περὶ πάντων.*
(O. T., **Job.** xxii. 3=לְ חפץ).

μερίζω: ARIST. 224 *ὁ θεὸς πᾶσι –ει δόξαν τε κ. πλούτου μέγεθος τ. βασιλεῦσι*; 4 MAC. xiii. 19 *οὐκ ἀγνοεῖτε δὲ τὰ τ. ἀνθρωπότητος φίλτρα ἅπερ ἡ θεία κ. πάνσοφος πρόνοια διὰ τ. πατέρων τ. γεννωμένοις ἐμέρισεν.*
(O. T.,=חלק, חנחיל, **Job.** xxxi. 2, **Jer.** xii. 14; Apocr., **Sir.** xliv. 20 (25), **En.** xxvii. 4).

**μετάνοια* (object): cf. SIB. iv. 168 *θεὸς δώσει –αν*; ARIST. 188 *μιμούμενος τὸ τ. θεοῦ διὰ παντὸς ἐπιεικές . . . μετατιθεὶς ἐκ τ. κακίας κ. εἰς –αν ἄξεις*; WIS. xii. 10 *κρίνων δὲ κατὰ βραχὺ ἐδίδους τόπον –ας*, xii. 19 *ὅτι διδοῖς ἐπὶ ἁμαρτήμασιν –αν.*
(O. T. only **Prov.** xiv. 15=Heb.?; In rabbinic lit., freq.=תשובה).

**μετέρχομαι*; cf. WIS. xiv. 30; 4 MAC. x. 21 *σὲ δὲ ταχέως μετελεύσεται ὁ θεὸς*, xviii. 22 *ὑπὲρ ὧν ἡ θεία δίκη μετῆλθεν κ. μετελεύσεται τ. ἀλάστορα.*
(Plato **Prot.** 322 a; Josephus **Ant.** ii. 304).

μέτρον: WIS. xi. 20 *ἀλλὰ πάντα –ῳ κ. ἀριθμῷ κ. σταθμῷ διέταξας.*
(O. T., usu.=מדה, **Job.** xi. 9, xxxviii. 5; Apocr., **Test. Napht.** ii. 3 *σταθμῷ κ. –ῳ κ. κανόνι πᾶσα ἡ κτίσις ἐγένετο*).

**μήνιμα*: SIB. iii. 632 *ἀλλὰ σὺ τ. μεγάλοιο θεοῦ –α φύλαξαι*, iii. 811† *πᾶσι προφητεύουσα θεοῦ –ατα* (conj.) *θνητοῖς.*
(Homer, of gods, Euripides **Phoen.** 934 Ares; Philo **Vita Mos.** 119, Josephus **B. J.** ii. 455).

**μῆνις*: SIB. iv. 135 *γινώσκειν τότε –ιν ἐπουρανίοιο θεοῖο.*
(Homer, tragic poets; Josephus **Ant.** ix. 104).

μηνίω: SIB. iv. 51 *ἐξ οὗ –σαντος ἐπουρανίοιο θεοῖο.*
(O. T.,=נטר, **Ps.** cii (ciii). 9, **Jer.** iii. 12).

*μηχανῶμαι: SIB. v. 172 οὐκ ἔγνως τί θεὸς δύναται, τί δὲ –άαται.
(Sophocles **Ajax** 1037 of gods (act.); Josephus **Ant.** iv. 122).

**μίσυβρις: 3 MAC. vi. 9 καὶ νῦν –ι.

μισῶ: WIS. xi. 24 οὐδὲ γὰρ ἂν –ῶν τι κατεσκεύασας, xii. 3-4 κ. γὰρ τ. παλαιοὺς οἰκήτορας τ. ἁγίας σου γῆς –ήσας ἐπὶ τῷ ἔχθιστα πράσσειν ἔργα φαρμακειῶν, xiv. 9 ἐν ἴσῳ γὰρ μισητὰ θεῷ κ. ὁ ἀσεβῶν κ. ἡ ἀσέβεια αὐτοῦ.
(O. T.,=שנא **Deut.** i. 27, xvi. 22, **Ps.** v. 5; Apocr., **Jud.** v. 17, **Sir.** xii. 6).

**μόναρχος: SIB. iii. 11 εἷς θεὸς ἐστι –ος ἀθέσφατος ἀιθέρι ναίων, iii. 704 οἷς δώσει κτίστης ὁ δικαιοκρίτης τε –ος; 3 MAC. ii. 2 κύριε, κύριε, βασιλεῦ τ. οὐρανῶν . . . –ε, παντοκράτωρ, πρόσχες ἡμῖν.
(Aeschylus **Prom.** 326 of Zeus; cf. Philo μοναρχία (θεοῦ) **Spec. Leg.** ii. 224)

μόνος (cf. εἷς): SIB. Fr. i. 7 εἷς θεός, ὃς –ος ἄρχει, Fr. i. 15-16 αὐτὸν τ. –ον ὄντα σέβεσθ' ἡγήτορα κόσμου | ὃς –ος εἰς αἰῶνα κ. ἐς αἰῶνος ἐτύχθη, Fr. iii. 3 ἀλλὰ θεὸς –ος εἷς πανυπέρτατος, Fr. v. 1. ὃς –ος ἐστὶ θεὸς κτίστης ἀκράτητος ὑπάρχων, iii. 629=760 αὐτὸς γὰρ ἐστὶ θεὸς κοὐκ ἔστιν ἔτ' ἄλλος, iii. 718 πέμπωμεν πρὸς ναόν, ἐπεὶ –ος ἐστὶ δυνάστης, v. 284 εἷς ἕνα γὰρ γενετῆρα θεὸν –ον ἔξοχον ὄντα; ARIST. 132 προϋπέδειξε γὰρ πάντων πρῶτον ὅτι –ος ὁ θεός ἐστι, 139 τ. –ον θεὸν κ. δυνατὸν σεβόμενοι παρ' ὅλην τ. πᾶσαν κτίσιν; 2 MAC. vii. 37 ἐξομολογήσασθαι διότι –ος αὐτὸς θεός ἐστιν; cf. 4 MAC. v. 24 ὥστε –ον τ. ὄντα θεὸν σέβειν μεγαλοπρεπῶς; INSCRIP. Marrah, Syria=Oehler #31 εἷς θεὸς –ος ὁ σώζων.
(O. T.,=לבד **4 K.** xix. 19, **Ps.** lxxxii (lxxxiii). 19; Apocr., **2 Mac.** i. 24, 25).

**μορφῶ: SIB. iv. 181-2 ὀστέα κ. σποδιὴν αὐτὸς θεὸς ἔμπαλιν ἀνδρῶν | –ῶσει.
(Stoic, Alexander Aphrod.=v. Arnim ii. 112; Philo **Plant.** 3).

μυστήριον: WIS. ii. 22 κ. οὐκ ἔγνωσαν –α θεοῦ (v. l. αὐτοῦ)
(O. T.,=רז only **Dan.**, cf. ii. 28, 47 ἀνα, –ἀποκαλύπτω –α (sc. τ. ἀνθρώπων); Apocr., **En.** xvi. 3, **Test. Levi** ii. 10).

*νέμω: SIB. Fr. i. 18 πᾶσι βροτοῖσι –ων τ. κριτήριον ἐν φαΐ κοινῷ;
(Homer, Pindar, Tragic poets of Zeus, gods).

νεύω: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 5 *δεξιᾷ δέ μοι | ἔνευσε.*
(O. T., of God only **Prov.** xxi. 1=Heb.?).

νεφέλη, νέφος: SIB. v. 65-6 *ὥστε νοῆσαι | αὐτὴν ἀίδιον θεὸν ἄμβροτον ἐν –έεσιν*; cf. EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 14 *στύλος νεφώδης ἑστάθη*: cf. WIS. v. 21 *πορεύσονται εὔστοχοι βολίδες ἀστραπῶν κ. ὡς ἀπὸ εὐκύκλου τόξου τ. –ῶν* (v. 1. *νεφελῶν*) *ἐπὶ σκοπὸν ἀλοῦνται*, xix. 7 *ἡ τ. παρεμβολὴν σκιάζουσα –η.*
(O. T.,=עב, ענן, שחק, **Ex.** xiii. 21, Ps. ciii (civ). 3; Apocr., **2 Mac.** ii. 8).

νίκη (object): 2 MAC. xiii. 15 *ἀναδοὺς δὲ τοῖς περὶ αὐτὸν σύνθημα* ΘΕΟΥ ΝΙΚΗΝ, xv. 8 *κ. τὰ νῦν προσδοκᾶν τὴν παρὰ τ. παντοκράτορος ἐσομένην αὐτοῖς –ην*, xv. 21 *τ. ἀξίοις περιποιεῖται τ. –ην.*
(O. T., only **1 Chr.** xxix. 11=נצח, **Prov.** xxii. 9a=Heb.?; Apocr., **1 Esd.** iv. 59).

****νομοθεσία**: ARIST. 31 *διὰ τὸ κ. φιλοσοφωτέραν εἶναι κ. ἀκέραιον τ. –αν ταύτην ὡς ἂν οὖσαν θείαν*, 313 *διὰ τὸ σεμνὴν εἶναι τ. –αν κ. διὰ θεοῦ γεγονέναι*; 2 MAC. vi. 23 *τ. ἁγίας κ. θεοκτίστου –ας*; 4 MAC. xviii. 16 *τοὺς τ. θείας* (v. 1. *ἀληθείας*) *–ας ἀθλητάς.*
(Plato **Rep.** 427 b; Philo Passim, Josephus **Ant.** iii. 320).

νομοθετῶ: ARISTOB. ap. EUS. PR. EV. viii. 10. 12 *ἐνομοθέτει καιρὸν ἵνα πάντες θεωρήσωσι τ. ἐνέργειαν τ. θεοῦ*; 2 MAC. iii. 15 *ἐπεκαλοῦντο εἰς οὐρανὸν τὸν περὶ παρακαταθήκης –ήσαντα*; 4 MAC. v. 25 *οἴδαμεν ὅτι κ. κατὰ φύσιν συμπαθεῖ –ῶν ὁ τ. κόσμου κτίστης.*
(O. T.,=הורה, **Ps.** xxiv (xxv). 8, xxvi (xxvii). 11).

νόμος (object): SIB. iii. 256-7 *κ. τ. –ον οὐρανόθι πρό | δῶκε θεός*, iii. 275-6 *ὅτι φρεσὶν οὐκ ἐπίθησας | ἀθανάτοιο θεοῦ ἀγνῷ –ῳ*, iii. 284 *πιστεύων μεγάλοιο θεοῦ ἀγνοῖσι νόμοισιν*, 580 *ἐν δὲ δικαιοσύνῃ –ου ὑψίστοιο λαχόντες*, iii. 600 *ἀθανάτοιο θεοῦ ἁγνὸν νόμον † ὃν παρέβησαν†*, iii. 719 *κ. –ον ὑψίστοιο θεοῦ φραζώμεθα πάντες*, iii. 757-9 *κοινόν τε –ον κατὰ γαῖαν ἅπασαν | ἀνθρώποις τελέσειεν ἐν οὐρανῷ ἀστερόεντι | ἀθάνατος*, iii. 767-9 *κ. τότε δὴ ἐξεγερεῖ βασιλήιον εἰς αἰῶνας | πάντας ἐπ' ἀνθρώπους, ἅγιον -ον ὃς ποτ' ἔδωκεν | εὐσεβέσιν*; ARIST. 3 *πρὸς τ. ἑρμηνείαν τ. θείου –ου*, 15 *τ. τεθεικότος αὐτοῖς θεοῦ τ. –ον*; ARISTOB. ap. EUS. PR. EV. viii. 10. 12

λέγεται δὲ κατάβασις ἐπὶ τ. ὄρος θεία γεγονέναι διὰ τ. γραφῆς τ. –ου, καθ' ὃν ἐνομοθέτει καιρόν; WIS. xvi. 6 εἰς ἀνάμνησιν ἐντολῆς –ου σου (om. ℵ), xviii. 4 τ. υἱούς σου δι' ὧν ἤμελλεν τ. ἄφθαρτον –ου φῶς τ. αἰῶνι δίδοσθαι, xviii. 9 κ. τὸν τ. θειότητος (ὁσιότητος ℵ) –ον ἐν ὁμονοίᾳ διέθεντο; 2 MAC. iv. 17 ἀσεβεῖν γὰρ εἰς τ. θείους –ους οὐ ῥᾴδιον, vi. 1 τοῖς τ. θεοῦ –οις μὴ πολιτεύεσθαι, vii. 9 ὁ δὲ τ. κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τ. αὐτοῦ –ων . . . ἀναστήσει, vii. 11 ἐξ οὐρανοῦ ταῦτα κέκληται κ. διὰ τ. αὐτοῦ –ους ὑπερορῶ ταῦτα, vii. 23 ὡς νῦν ὑπερορᾶτε ἑαυτοὺς διὰ τ. αὐτοῦ –ους, viii. 36 διὰ τὸ ἀκολουθεῖν τοῖς ἑαυτοῦ (v. l. ὑπ' αὐτοῦ) προστεταγμένοις –οις; 3 MAC. iii. 4 σεβόμενοι δὲ τ. θεὸν κ. τ. τούτου –ῳ πολιτευόμενοι, vii. 10 παραβεβηκότας τ. θεοῦ τ. –ον, vii. 12 sim.; 4 MAC. v. 10 θείῳ πεπεισμένοι –ῳ πολιτεύεσθαι, v. 25 πιστεύοντες γὰρ θεοῦ καθεστάναι τ. –ον, vi. 21 τ. δὲ θεῖον ἡμῶν –ον μέχρι θανάτου μὴ προασπίσαιμεν, ix. 15 θείου –ου προασπίζοντα, xi. 15 κατὰ τ. ἐνάρετον αὐτοῦ ζῶμεν –ον, xi. 27 οὐ γὰρ τυράννου ἀλλὰ θείου –ου προεστήκασιν ἡμῶν οἱ δορυφόροι, xiii. 22 τ. ἡμετέρας ἐν –ῳ θεοῦ ἀσκήσεως.

(O. T., usu.=תורה, freq., Ex. xiii. 9, **Ps.** i. 2; Apocr. freq., **Jud.** xi. 12, **Bar.** ii. 28, **Sir.** ix. 15 (22), Ps. Sol. xiv. 1).

**νουθεσία: WIS. xvi. 6 εἰς –αν δὲ πρὸς ὀλίγον ἐταράχθησαν.

(Cornutus 16 of Hermes; Philo **V. Mos.** i. 113, Josephus **Ant.** iii. 311).

νουθετῶ: WIS. cf. xi. 10 τούτους μὲν γὰρ ὡς πατὴρ –ῶν ἐδοκίμας, xii. 2 ἐν οἷς ἁμαρτάνουσιν ὑπομιμνήσκων –εἷς, xii. 26 οἱ δὲ παιγνίοις ἐπιτιμήσεως μὴ –ηθέντες ἀξίαν θεοῦ κρίσιν πειράσουσιν.

(O. T., pass.=התבונן **Job.** xxiii. 14, xxxvii. 14; Apocr, **Ps. Sol.** xiii. 8 (sim. **Wis.** xi. 10)).

νοῦς: SIB. iii. 574 βουλαῖς ἠδὲ νόῳ προσκείμενοι Ὑψίστοιο.

(O. T. Is. x. 7=לב, xl. 13=רוח).

*ὁδηγός (cf. προοδηγός): WIS. vii. 15 ὅτι αὐτὸς κ. τ. σοφίας –ός ἐστιν, cf. xviii. 3 πυριφλεγῆ στύλον –ὸν . . . παρέσχες.

(cf. Philo **V. Mos.** i. 178 νεφέλη).

ὁδός: WIS. v. 7 τ. δὲ –ὸν κυρίου οὐκ ἔγνωμεν.

(O. T.,=דרך freq., **Gen.** xviii. 19, **Ps.** xvii (xviii). 22; Apocr., **Tob.** iii. 2, **Bar.** iii. 13).

οἰκουμένη: ARTAP. ap. EUS. PR. EV. ix. 27. 22 *προστάσσειν αὐτῷ τὸν τ. –ης δεσπότην*; WIS. i. 7 *πνεῦμα κυρίου πεπλήρωκεν τ. –ην*.
(O. T.=תבל, ארץ, **Ps.** ix. 8, xlix (l). 12; Apocr., **Dan.** iii. 45).

οἰκτείρω: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 11 *–ον σύ με*; 2 MAC. viii. 2 *κ. ἐπεκαλοῦντο τ. κύριον . . . –αι δὲ κ. τ. ναὸν τὸν ὑπὸ τ. ἀσεβῶν ἀνθρώπων βεβηλωθέντα*; 3 MAC. v. 51 *τὸν τ. ἁπάσης δυνάστην ἱκετεύοντες –αι μετὰ ἐπιφανείας αὐτοὺς ἤδη πρὸς πύλαις ᾄδου καθεστῶτας*.
(O. T.=רחם, חנן, **Ex.** xxxiii. 19, **Ps.** iv. 1; Apocr., **Sir.** xxxvi. 18 (15)).

οἰκτιρμός: 3 MAC. ii. 20 *ταχὺ προκαταλαβέτωσαν οἱ –οί σου*, vi. 2 *τ. πᾶσαν διακυβερνῶν ἐν –οῖς κτίσιν*.
(O. T.=רחמים; **2 K.** xxiv. 14, **Ps.** xxiv (xxv). 6; Apocr.: **Sir.** v. 6, **Bar.** ii. 27).

ὄλλυμι (cf. *ἀπ—*, *ἐξόλλυμι*): SIB. iii. 671-2 *πάντες ὀλοῦνται | χειρὸς ἀπ' ἀθανάτοιο*, iv. 176 *ἅπαν δ' ὀλέσει γένος ἀνδρῶν*, v. 174 *νῦν δὲ σὲ κ. σοὺς πάντας ὀλεῖ θεὸς αἰὲν ὑπάρχων*, v. 509 *ὥστ' ὀλέσαι πάντας τε κακοὺς πάντας τ' †ἀνόμους τε†*.
(O. T.=var.: **Job.** xxxiv. 17=Heb.?, **Prov.** ii. 22=כרת).

ὁλοθρεύω: SIB. v. 304 *ὡς ἀσεβεῖς –σει*.
(O. T.=var.: **Jos.** iii. 10=הורישׁ, **Jer.** xxxii. 22 (xxv. 36)=שׁדד; Apocr.: **Ps. Sol.** xv. 7, xvii. 27).

**ὅλον* (cf. *πᾶν*): ARIST. 201 *προνοίᾳ τ. ὅλων διοικουμένων*, cf. 210 *θεὸς εὐεργετεῖ τ. ὅλον κόσμον*; cf. ARISTOB. ap. EUS. PR. EV. xiii. 12. 9 *ὁ θεὸς τ. ὅλον κόσμον κατεσκεύακε*; cf. WIS. xi. 22 *ὅλος ὁ κόσμος ἐναντίον σου*, xix. 6 *ὅλη ἡ κτίσις . . . διετυποῦτο*; 2 MAC. cf. viii. 18 *δυναμένῳ . . . τ. ὅλον κόσμον ἐνὶ νεύματι καταβαλεῖν*, xiv. 35 *τ. ὅλων ἀπροσδεής*; 3 MAC. ii. 3 *τ. ὅλων ἐπικρατῶν*, vi. 9 *τ. ὅλων δικαστά* (v. l. *σκεπαστά*).
(Philo passim, Josephus **Ant.** i. 72).

ὄνομα: SIB. iii. 550 *οὔνομα παγγενέταο σέβας δ' ἔχε μηδὲ λάθῃ σε*; ARIST. 98 *γράμμασιν ἁγίοις –α τ. θεοῦ κατὰ μέσον τ. ὀφρύων* (of h. priest), *δόξῃ πεπληρωμένον*; ARTAP. ap. EUS. PR. EV. ix. 27. 24-26 *κελεῦσαι τ. Μωύσῳ τὸ τ. πέμψαντος αὐτὸν θεοῦ εἰπεῖν –α, . . . ἀκούσαντα δὲ τ. βασιλέα πεσεῖν ἄφωνον . . . γράψαντα δὲ τοὔνομα εἰς δέλτον κατασφραγίσασθαι –τῶν δὲ ἱερῶν τ. ἐκφαυλίσαντα ἐν τ. πινακίδι τ.*

γεγραμμένα μετὰ σπασμοῦ τ. βίον ἐκλιμπάνειν; WIS. x. 20 κ. ὕμνησαν, κύριε, τ. –α τ. ἅγιόν σου, xiv. 21 τ. ἀκοινώνητον –α λίθοις κ. ξύλοις περιέθεσαν; 2 MAC. viii. 4 μνησθῆναι . . . περὶ τ. γενομένων εἰς τ. –α αὐτοῦ βλασφημιῶν, viii. 15 ἕνεκα τῆς ἐπ' αὐτοὺς ἐπικλήσεως τ. σεμνοῦ κ. μεγαλοπρεποῦς –ατος αὐτοῦ; 3 MAC. ii. 9 ἡγίασας τ. τόπον τοῦτον εἰς σὸν –α σοι τῷ τ. ἁπάντων ἀπροσδεεῖ . . . σύστασιν ποιησάμενος αὐτοῦ πρὸς δόξαν τ. μεγάλου κ. ἐντίμου –ατός σου, ix. 14 καθυβρίσαι τὸν ἐπὶ τ. γῆς ἀναδεδιγμένον τ. –ατι τ. δόξης σου ἅγιον τόπον.

(O. T.=שֵׁם, freq.; **Gen.** xii. 8, **Ps.** xvii (xviii). 50; Apocr.; **Tob.** iii. 11, **Jud.** ix. 8).

ὀξύνω: WIS. v. 20 –εῖ δὲ ἀπότομον ὀργὴν εἰς ῥομφαίαν.

(O. T.=חדד: cf. Ezek. xxi. 9 (14)).

**ὁπλοποιῶ: WIS. v. 17 κ. –ήσει τ. κτίσιν εἰς ἄμυναν ἐχθρῶν.

(For sense O. T., cf. **Ps.** v. 13, xxxiv (xxxv). 2).

ὀργή (cf. εποργίζομαι): SIB. iv. 162-3 μηδὲ πρὸς –ήν | πάντοίην ἀγάγητε θεὸν μέγαν, v. 75-6 ἀλλὰ ταλαιπωροῦσι κακοὶ κακότητα μένοντες | –ὴν ἀθανάτοιο βαρυκτύπου οὐρανίωνος; ARIST. 254 γινώσκειν δὲ δεῖ διότι θεὸς τ. πάντα κόσμον διοικεῖ μετ' εὐμενείας κ. χωρὶς –ῆς ἀπάσης; WIS. v. 20 ὀξυνεῖ δὲ ἀπότομον –ὴν εἰς ῥομφαίαν, xi. 9 ἔγνωσαν πῶς ἐν –ῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο, xvi. 5 οὐ μέχρι τέλους ἔμεινεν ἡ –ή σου, xviii. 20 ἀλλ' οὐκ ἐπὶ πολὺ ἔμεινεν ἡ –ή, xviii. 25 ἦν γὰρ μόνη ἡ πεῖρα τ. –ῆς ἱκανή; 2 MAC. v. 20 κ. ὁ (sc. τόπος) καταληφθεὶς ἐν τῇ τ. παντοκράτορος –ῇ, πάλιν ἐν τῇ τ. μεγάλου δεοπότου καταλλαγῇ μετὰ πάσης δόξης ἐπανωρθώθη, vii. 38 ἐν ἐμοὶ δὲ κ. τ. ἀδελφοῖς μου στῆσαι τὴν τ. παντοκράτορος –ὴν τὴν ἐπὶ τ. σύμπαν ἡμῶν γένος δικαίως ἐπημμένην, viii. 5 τ. –ῆς τ. κυρίου εἰς ἔλεον τραπείσης; 4 MAC. ix. 32 οὐκ ἐκφεύξῃ δέ, μιερώτατε τύραννε, τὰς τ. θείας –ῆς δίκας.

(O. T. freq., usu.=אף+θυμωθείς=חרה אף, **Ex.** xxxii. 11, **Jos.** vii. 1, **Ps.** vii. 6; Apocr., **Jud.** ix. 9, **Sir.** v. 6, **Ps. Sol.** ii. 26).

ὁρῶ (cf. ἐφορῶ, καθορῶ) (1): SIB. Fr. i. 8 παντοκράτωρ ἀόρατος –μενος (v. 1. –ῶν μόνος) αὐτὸς ἅπαντα, iii. 12 sim.;

EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 8 *ἰδὼν κάκωσιν κ. πόνον δούλων ἐμῶν.*

(O. T.=ראה, **Gen.** xxxi. 12, **Deut.** ix. 13; Apocr., **Ps. Sol.** ix. 16, xvii. 23).

(2) (cf. *ἀόρατος*): SIB. Fr. i. 10-11 *τίς γὰρ σάρξ δύναται τ. ἐπουράνιον κ. ἀληθῆ | ὀφθαλμοῖσιν ἰδεῖν θεὸν ἄμβροτον*, iv. 10-12 *ἀλλ' ὃν ἰδεῖν οὐκ ἔστιν ἀπὸ χθονὸς οὐδὲ μετρῆσαι | ὄμμασιν ἐν θνητοῖς οὐ πλασθέντα χερὶ θνητῇ | ὃς καθορῶν ἅμα πάντας ὑπ' οὐδενὸς αὐτὸς -ᾶται*; WIS. xviii. 1. *τ. δὲ ὁσίοις σου μέγιστον ἦν φῶς ὧν φωνὴν ἀκούοντες μορφὴν δὲ οὐχ -ὧντες*; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 8 *ἰδεῖν γὰρ ὄψιν τ. ἐμὴν ἀμήχανον | θνητὸν γεγῶτα.*

ὅρκος: WIS. xii. 21 *ὧν τ. πατράσιν -ους κ. συνθήκας ἔδωκας ἀγαθῶν ὑποσχέσεων*, xviii. 6 *ἵνα ἀσφαλῶς εἰδότες οἷς ἐπίστευσαν -οις ἐπευθυμήσωσιν*, xviii. 22 *-ους πατέρων κ. διαθήκας ὑπομνήσας.*

(O. T.=שבועה, **Gen.** xxvi. 3, **1 Chr.** xvi. 16; Apocr., **Sir.** xliv. 21).

**ὁσιότης*: WIS. v. 19 *λήμψεται ἀσπίδα ἀκαταμάχητον -ητα.*

(O. T.=ישר, תם not of God, cf. *ὅσιος*=חסיד, ישר).

οὐράνιος, -ίων (cf. *ἐπουράνιος*): SIB. iii. 1 *Ὑψιβρεμέτα, μάκαρ, -ε*, iii. 19 *-ου μεγάλοιο θεοῦ κόσμον κρατέοντος*, iii. 174 *ἀλλά μιν -ος θεὸς ἐκ βυθοῦ ἐξαλαπάξει*, iii. 247 *πᾶσι γὰρ -ος κοινὴν ἐτελέσσατο γαῖαν*, iii. 286 *κ. τότε δὴ θεὸς -ος πέμψει βασιλῆα*, v. 76 *ὀργὴν ἀθανάτοιο βαρυκτύπου -ωνος*; cf. 4 MAC. ix. 15 *τύραννε μιερώτατε κ. τ. -ου δίκης ἐχθρέ*, xi. 3 *ὀφιλήσῃς τ. -ῳ δίκῃ τιμωρίαν.*

(O. T. cf. **Dan.** iv. 23 (Θ) *ἐξουσία*; Apocr. **1 Esd.** vi. 14 (15)).

οὐρανός (1) (metonomy): SIB. iii. 591 *ἀλλὰ γὰρ ἀείρουσι πρὸς -ὸν ὠλένας ἀγνάς*; 2 MAC. ii. 21 *τὰς ἐξ -οῦ γενομένας ἐπιφανείας*, iii. 20 *προτείνουσαι τ. χεῖρας εἰς τ. -ὸν ἐποιοῦντο τ. λιτανείαν*, iii. 34 *σὺ δὲ ἐξ -οῦ μεμαστιγμένος*, vii. 11 *ἐξ -οῦ ταῦτα κέκληται κ. διὰ τοὺς αὐτοῦ νόμους ὑπερορῶ ταῦτα*, viii. 20 *διὰ τ. γινομένην αὐτοῖς ἀπ' -οῦ βοήθειαν*, ix. 4 *τῆς ἐξ -οῦ δὴ κρίσεως συνούσης αὐτῷ*, ix. 20 *εἰς -ὸν τ. ἐλπίδα ἔχων*, xv. 8 *ἔχοντας δὲ κατὰ νοῦν τ. προγεγονότα αὐτοῖς ἀπ' -οῦ βοηθήματα*; 3 MAC. v. 9 *τούτων μὲν οὖν ἡ λιτανία ἐκτενῶς ἀνέβαινεν εἰς τ. -ον*, v. 50 *τὰς ἔμπροσθεν αὐτῶν γεγενημένας ἀντιλήμψεις ἐξ -οῦ συνιδόντες*, vi. 17 *μέγα εἰς -ὸν ἀνέκραξαν*,

vi. 33 *ἀδιαλείπτως εἰς –ὸν ἀνθωμολογεῖτο ἐπὶ τ. παραδόξῳ γενηθείσῃ αὐτῶν σωτηρίᾳ*; 4 MAC. iv. 11 *τ. χεῖρας ἐξέτεινεν εἰς τ. –όν*, vi. 6 *ἀλλὰ ὑψηλοὺς ἀνατείνας εἰς τ. –ὸν τ. ὀφθαλμούς*.

(O. T.=שמים, **2 Chr.** xxxii. 20; Apocr., **1 Mac.** xvi. 3).

(2) (locative etc.) SIB. iii. 256-7 *τ. νόμον –όθι πρό | δῶκε θεός*, iii. 559-60 *πρὸς –ὸν εὐρὺν ἀνασχόμεναι χέρα αὐτῶν | ἄρξονται βασιλῆα μέγαν ἐπαμύντορα κλῄζειν*, iii. 672-3 *ἀπ' –όθεν δὲ πεσοῦνται | ῥομφαῖαι πύρινοι κατὰ γαῖαν*, iii. 758-9 *τελέσειεν ἐν –ῷ ἀστερόεντι | ἀθάνατος*, iii. 807 *–ὸν οἰκῶν*, v. 299 *–όθεν πρηστῆρα βαλεῖ κατὰ κράτος ἀνάγνου*, v. 350-51 *ὥστε νοῆσαι | αὐτὸν ἄνακτα θεὸν πανεπίσκοπον –όθι πρό*; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 5 *μέγα τιν' εἶναι μέχρις –οῦ πτυχὸς | ἐν ᾧ καθῆσθαι φῶτα*, ix. 29. 14 *ἀπ' –οῦ δὲ φέγγος ὡς πυρὸς μέγα*; WIS. ix. 10 *ἐξαπόστειλον αὐτὴν* (sc. *σοφίαν*) *ἐξ ἁγίων –ῶν*, xvi. 20 *κ. ἕτοιμον ἄρτον αὐτοῖς ἀπ' –οῦ ἔπεμψας ἀκοπιάτως*, xviii. 15 *ὁ παντοδύναμός σου λόγος ἀπ' –ῶν . . . ἥλατο*; 2 MAC. iii. 15 *ἐπεκαλοῦντο εἰς –ὸν τὸν περὶ παρακαταθήκης νομοθετήσαντα*, xi. 10 *τὸν ἀπ' –οῦ σύμμαχον ἔχοντες*, xiv. 34 *προτείναντες τ. χεῖρας εἰς τ. –ὸν ἐπεκαλοῦντο τὸν διὰ παντὸς ὑπέρμαχον τ. ἔθνους ἡμῶν*, xv. 3 *εἰ ἔστιν ἐν –ῷ ὁ δυνάστης*, xv. 4 *ἔστιν ὁ κύριος ζῶν αὐτὸς ἐν –ῷ δυνάστης*, xv. 21 *ἀνατείνας χεῖρας εἰς τ. –ὸν ἐπεκαλέσατο τ. τερατοποιὸν κύριον*, xv. 34 *οἱ δὲ πάντες εἰς τ. –ὸν εὐλόγησαν τ. ἐπιφανῆ κύριον*; 3 MAC. iv. 21 *τοῦτο δὲ ἦν ἐνέργεια τῆς τ. βοηθοῦντος τ. Ἰουδαίοις ἐξ –οῦ προνοίας ἀνικήτου*, v. 25 *τείνοντες τ. χεῖρας εἰς τ. –ὸν ἐδέοντο τ. μεγίστου θεοῦ πάλιν αὐτοῖς βοηθῆσαι συντόμως*.

(O. T. freq., **Gen.** xxi. 17, **Ex.** xvi. 4; Apocr. freq. **Sir.** xlviii. 20, **1 Mac.** iii. 60).

(3) SIB. Fr. i. 35 *–οῦ ἠγεῖται, γαίης κρατεῖ*, Fr. iii. 3-4 *ὃς πεποίηκεν | –ὸν ἠελιόν τε κ. ἀστέρας ἠδὲ σελήνην*, iii. 20 *ὃς λόγῳ ἔκτισε πάντα κ. –όν ἠδὲ θάλασσαν*, iii. 35 *ὃς –ὸν ἔκτισε κ. γῆν* = iii. 543 = iii. 786; ARISTOB. ap. EUS. PR. EV. xiii. 12. 12 *ἐν ἓξ ἡμέραις ἐποίησε τόν τε –ὸν κ. τ. γῆν κ. πάντα τὰ ἐν αὐτοῖς*; 2 MAC. xv. 23 *κ. νῦν, δυνάστα τ. –ῶν*; 3 MAC. ii. 2 *κύριε, κύριε, βασιλεῦ τ. –ῶν*, ii. 15 *τὸ μὲν γὰρ κατοικητήριόν σου –ὸς τ. –οῦ ἀνέφικτος ἀνθρώποις ἐστίν*.

(O. T. freq., **Gen.** i. 1, xxiv. 3; Apocr. freq., **Tob.** vii. 13, **Jud.** vi. 19).

οὖς: WIS. i. 10 *ὅτι οὖς ζηλώσεως ἀκροᾶται τ. πάντα.*
(O. T.,=אזן, **Num.** xiv. 28, **4 K.** xix. 16; Apocr., **Bar.** ii. 16, **Ps. Sol.** xviii. 3).

ὀφθαλμός: WIS. ix. 9 *τί ἀρεστὸν ἐν –οῖς σου.*
(O. T.,=עין, **4 K.** xix. 16, **2 Chr.** xvi. 9; Apocr., **Sir.** xi. 21 (23), Ps. Sol. xviii. 2).

****παγγενέτης, –ετωρ** (cf. *γενέτης*): SIB. iii. 550 *οὔνομα –αο σέβας ἔχε*, v. 328 *ἴλαθι, –έτωρ, τρυφερῇ χθονί.*
(Orphis, *Ζεῦ Διόννσε . . . ἥλιε –έτορ*=Kern #236).

****παγκρατής**: 2 MAC. iii. 22 *ἐπεκαλοῦντο τ. –ῆ κύριον.*
(of. Zeus, Aeschylus **Theb.** 255, **Eum.** 918, of Apollo Euripides **Rhesus** 231).

παιδεία: WIS. i. 5 *ἅγιον γὰρ πνεῦμα –ας* (v. 1. *σοφίας*) *φεύξεται δόλον*, vi. 17 (18) *ἀρχὴ γὰρ αὐτῆς* (sc. *σοφίας*) *ἡ ἀληθεστάτη –ας ἐπιθυμία*, vii. 14 *πρὸς θεὸν ἐστείλαντο φιλίαν διὰ τὰς ἐκ –ας δωρεὰς συσταθέντες*; 2 MAC. vi. 12 *λογίζεσθαι δὲ τ. τιμωρίας μὴ πρὸς ὄλεθρον ἀλλὰ πρὸς –αν τ. γένους ἡμῶν εἶναι*, vii. 33 *εἰ δὲ χάριν ἐπιπλήξεως κ. –ας ὁ ζῶν κύριος ἡμῶν βραχέως ἐπώργισται*; 4 MAC. x. 10 *ἡμεῖς . . . διὰ –αν κ. ἀρετὴν θεοῦ ταῦτα πάσχομεν.*
(O. T., usu.=מוסר, **Deut**. xi. 2, **Prov.** iii. 11; Apocr., **Sir.** i. 27 (34), **Ps. Sol.** vii. 8).

παιδεύω: WIS. iii. 5 *κ. ὀλίγα –θέντες μεγάλα εὐεργετηθήσονται*, xi. 9 *καίπερ ἐν ἐλέει –όμενοι*, xii. 22 *ἡμᾶς οὖν –ων τ. ἐχθροὺς ἡμῶν ἐν μυριότητι μαστιγοῖς*; 2 MAC. vi. 16 *–ῶν δὲ μετὰ συμφορᾶς οὐκ ἐγκαταλείπει τ. ἑαυτοῦ λαὸν*, x. 4 *ἠξίωσαν τ. κύριον . . . ἐάν πότε κ. ἁμάρτωσιν ὑπ' αὐτοῦ μετὰ ἐπιεικείας –εσθαι* (v. 1. om.); cf. 4 MAC. xiii. 24 *νόμῳ γὰρ τ. αὐτῷ –θέντες.*
(O. T. usu.=יָסַר, **Lev.** xxvi. 18, **Deut.** viii. 5; Apocr. **Sir.** xviii. 13 (12), **Ps. Sol.** iii. 4).

παῖς: SIB. v. 68 *ἀνθ' ὧν ἐξεμάνης ἐς ἐμοὺς παῖδας θεοχρίστους*; WIS. ii. 13 *κ. παῖδα κυρίου ἑαυτὸν ὀνομάζει*, ix. 4 *κ. μή με ἀποδοκιμάσῃς ἐκ παίδων σου*, xii. 7 *ἵνα ἀξίαν ἀποικίαν δέξηται θεοῦ παίδων ἡ παρὰ σοὶ πασῶν τιμιωτάτη γῆ*, xii. 20 *εἰ γὰρ ἐχθροὺς παίδων σου . . . ἐτιμώρησας*, xii. 25 *διὰ τοῦτο ὡς παισὶν ἀλογίστοις τ, κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας*, xix. 6 *ἵνα οἱ σοὶ παῖδες φυλαχθῶσιν ἀβλαβεῖς*; 2 MAC. vii. 34 *σὺ δέ, ὦ ἀνόσιε . . . ἐπὶ τ. οὐρανίους παῖδας ἐπαράμενος χεῖρα.*
(O. T. usu.=עבד,=בן only **Prov.** iv. 1, xx. 7; *π. κυρίου* etc., **Jos.** i. 7, **Ps.** lxviii (lxix). 17; Apocr., **1 Esd.** vi. 12 (13), **Bar.** ii. 20).

πᾶν, πάντας etc. (cf. *ὅλον*): SIB. Fr. i. 4 *μάρτυρα πάντων*, Fr. i. 8 *ὁρώμενος αὐτὸς ἅπαντα*, 17 *ἅπαντα κρατῶν διὰ παντός*, Fr. iii. 42 *τὸν παντ' ἐφορῶντα*, Fr. v. 3 *αὐτὸς ἔμιξε φύσιν πάντων*, iii. 12 *ὁρώμενος αὐτὸς ἅπαντα*, iii. 20 *ὃς λόγῳ ἔκτισε πάντα*, iii. 33 *ὃς πάντα φυλάσσει*, iii. 278 *γενετῆρα θεῶν πάντων τ' ἀνθρώπων*, iii. 604 *γενέτην πάντων ἀνθρώπων*, iii. 689 *κ. κρινεῖ πάντας πολέμῳ θεός*, iv. 21-2 *ἅπαντα γὰρ αὐτὸς ἐλέγξει* (v. l. *ἔλεξεν*) | *ἐξανύων*, v. 277 *τ. πρύτανιν πάντων θεόν*, v. 499 sim.; ARIST. 16 *τοῦτον ἁπάντων ἡγεῖσθαί τε κ. κυριεύειν*, 18 *ὁ κυριεύων ἁπάντων θεός*, 195 *θεὸς δυναστεύει τ. ἁπάντων*, 207 *ὁ θεὸς τ. ἀνθρώπους ἅπαντας ἐπιεικείᾳ ἄγει*, 210 *πάντα διὰ παντὸς ὁ θεὸς ἐνεργεῖ κ. γινώσκει*, 242 *δέον θεὸν* (conj.) *ἱκετεύειν πάντα ἀγαθοποιεῖν*, 251 *θεοῦ δ' ἐπικλήσει κ. βίος κυβερνᾶται κατὰ πάντα*, 254 *θεὸς τ. πάντα κόσμον διοικεῖ μετ' εὐμενείας*: ARISTOB. ap. EUS. PR. EV. viii. 10. 10 *ἐπὶ πάντων ὁ θεὸς κ. πάνθ' ὑποτέτακται*, cf. viii. 10. 15 *πανταχοῦ γὰρ ὁ θεός ἐστιν*, viii. 10. 17 *τ. δὲ θεὸν ἄνευ τινὸς δεικνύναι τ. ἑαυτοῦ διὰ πάντων μεγαλειότητα*, xiii. 12. 4 *περὶ τοῦ διακρατεῖσθαι θείᾳ δυνάμει τ. πάντα κ. γενητὰ ὑπάρχειν, κ. ἐπὶ πάντων εἶναι τ. θεόν*, xiii. 12. 7 *διὰ πάντων ἐστὶν ἡ δύναμις τ. θεοῦ*, xiii. 12. 12 *ἐποίησε τόν τε οὐρανὸν κ. τ. γῆν κ. πάντα τὰ ἐν αὐτοῖς*; WIS. i. 7 *τ. συνέχον τ. πάντα*, i. 10 *οὗς ζηλώσεως ἀκροᾶται τ. πάντα*, i. 14 *ἔκτισε γὰρ εἰς τὸ εἶναι τ. πάντα*, vi. 7 *ὁ πάντων δεσπότης, . . . ὁμοίως προνοεῖ περὶ πάντων*, viii. 3 *ὁ πάντων δεσπότης*, ix. 1 *ὁ ποιήσας τ. πάντα ἐν λόγῳ σου*, xi. 20 *πάντα μέτρῳ . . . διέταξας*, xi. 23 *ἐλεεῖς δὲ πάντας ὅτι πάντα δύνασαι*, xi. 24 *ἀγαπᾷς γὰρ τ. ὄντα πάντα*, xi. 26 *φείδῃ δὲ πάντων, ὅτι σά ἐστιν*, xii. 1 *το γὰρ ἄφθαρτόν σου πνεῦμά ἐστιν ἐν πᾶσιν*, xii. 13 *ᾧ μέλει περὶ πάντων*, xii. 15 *δικαίως τ. πάντα διέπεις*, xii. 16 *τὸ πάντων σε δεσπόζειν πάντων φείδεσθαι ποιεῖ*, xiv. 4 *δύνασαι ἐκ παντὸς σώζειν*, xv. 1 *ἐλέει διοικῶν τ. πάντα*, xvi. 7 *τὸν πάντων σωτῆρα*, xvi. 12 *ὁ σός, κύριε, λόγος ὁ πάντα ἰώμενος* (v. l. *δυνάμενος*), xix. 22 *κατὰ πάντα γὰρ, κύριε, ἐμεγάλυνας τ. λαόν σου*; 2 MAC. iii. 24 *ὁ . . . πάσης ἐξουσίας δυνάστης*, vii. 23 *πάντων ἐξευρὼν γένεσιν*, xii. 22 *τοῦ τ. πάντα ἐφορῶντος*, xii. 36 *ἅγιε παντὸς ἁγιασμοῦ κύριε*, xiv. 34 *τὸν διὰ παντὸς ὑπέρμαχον τ. ἔθνους ἡμῶν*, xv. 2 *ὑπὸ τοῦ πάντα ἐφορῶντος*; 3

MAC. i. 27 *τὸν πᾶν κράτος ἔχοντα*, ii. 2 *δέσποτα πάσης τ. κτίσεως*, ii. 3 *ὁ κτίσας τ. πάντα*, ii. 21 *ὁ πάντων ἐπόπτης θεός*, v. 7 *πάσης δυνάμεως δυναστεύοντα*, v. 11 *ὑπὸ τοῦ χαριζομένου πᾶσιν*, v. 28 *ἐνέργεια τοῦ πάντα δεσποτεύοντος θεοῦ*, vi. 2 *τ. πᾶσαν διακυβερνῶν ἐν οἰκτιρμοῖς κτίσιν*, vi. 12 *σὺ δὲ ὁ πᾶσαν ἀλκὴν κ. δυναστείαν ἔχων ἅπασαν*, vi. 39 *ὁ τ. πάντων δυνάστης*, vii. 9 *τὸν πάσης δεσπόζοντα δυνάμεως θεόν*; 4 MAC. xi. 5 *τὸν πάντων κτίστην εὐσεβοῦμεν*.

(O. T.=כל, freq., **Num.** xxvii. 16, **Jos.** iii. 11, Ps. lxxiii (lxxiv). 17; Apocr. **Est.** add. c 4 (xiii. 11), **Sir.** xviii. 1).

***παν-επίσκοπος* (cf. *ἐπίσκοπος*); SIB. v. 352 *αὐτὸν ἄνακτα θεὸν –ον οὐρανόθι πρό*; cf. WIS. vii. 23 *ἔστιν γὰρ ἐν αὐτῇ* (sc. *σοφίᾳ*) *πνεῦμα . . .–ον*.

***παν(τ)επόπτης* (cf. *ἐπόπτης*): SIB. Fr. i. 4 *ὕψιστον γνώστην –ην μάρτυρα πάντων*; 2 MAC. ix. 5 *ὁ δὲ –ης κύριος ὁ θεὸς τ. Ἰσραήλ*.

(cf. *πανόπτης*, of Zeus, Aeschylus **Eum.** 1045, Sophocles **Oed. Col.** 1086, Orphic =Kern #170).

***πάνσοφος* (cf. *σοφός*): 4 MAC. i. 12 *δόξαν διδοὺς τ. –ῳ θεῷ*, xiii. 19 *ἡ θεία κ. –ος πρόνοια*.

(Philo **De Plant.** 28).

***παντοδύναμος* (cf. *δύναμαι, δυνατός, δύναμις*): WIS. cf. vii. 23 *ἔστιν γὰρ ἐν αὐτῇ* (sc. *σοφίᾳ*) *πνεῦμα . . ον*, xi. 17 *οὐ γὰρ ἠπόρει ἡ –ός σου χείρ*, xviii. 15 *ὁ –ός σου λόγος ἀπ' οὐρανῶν . . . ἥλατο*.

παντοκράτωρ (cf. *κράτος*): SIB. Fr. i. 8 *–ωρ ἀόρατος*; ARIST. 185 *ὧν ἔκτισεν ὁ –ωρ θεός*; WIS. vii. 25 (*σοφία*) *ἐστιν . . ἀπόρροια τῆς τ. –ορος δόξης εἰλικρινής*; 2 MAC. iii. 30 *τ. –ορος ἐπιφανέντος κυρίου*, v. 20 *ὁ καταλειφθεὶς ἐν τῇ τ. –ορος ὀργῇ*, vi. 26 *τὰς τ. –ορος χεῖρας οὔτε ζῶν οὔτε ἀποθανὼν ἐκφεύξομαι*, vii. 35 *οὔπω γὰρ τὴν τ. –ορος ἐπόπτου θεοῦ κρίσιν ἐκπέφευγας*, vii. 38 *στῆσαι τὴν τ. –ορος ὀργήν*, viii. 11 *οὐ προσδεχόμενος τὴν παρὰ τ. –ορος . . . δίκην*, viii. 18 *ἡμεῖς δὲ ἐπὶ τ. –ορι θεῷ . . . πεποίθαμεν*, viii. 24 *γενομένου δὲ αὐτοῖς τ. –ορος συμμάχου*, xv. 8 *προσδοκᾶν τὴν παρὰ τ. –ορος ἐσομένην αὐτοῖς νίκην*, xv. 32 *ἐκτείνας ἐπὶ τ. ἅγιον τ. –ορος οἶκον*; 3 MAC. ii. 2 *κύριε, κύριε . . . μόναρχε, –ωρ, πρόσχες ἡμῖν*, ii. 8 *ἤνεσάν σε τ. –ορα*, v. 7 *τ. –ορα κύριον κ. πάσης*

δυνάμεως δυναστεύοντα . . . ἐπεκαλέσαντο, vi. 2 *βασιλεῦ μεγαλοκράτωρ, ὕψιστε, –ωρ θεέ*, vi. 18 *ὁ μεγαλόδοξος κ. –ωρ κ. ἀληθινὸς θεός*, vi. 28 *ἀπολύσατε τ. υἱοὺς τ. –οros ἐπουρανίου θεοῦ ζῶντος*; INSRIP., Iconium = Oehler #79 *ἐνορκιζόμεθα τ. –ορα θεόν.*

(O. T. freq. = יהוה צבאות, in **Job** = שרי, **2 K.** vii. 8, **Amos** iii. 13, **Zech.** i. 3; Apocr., **1 Esd.** ix. 46, **Sir.** xlii. 17, **Jud.** iv. 13).

***παντοτρόφος* (cf. *τροφή*): SIB. Fr. i. 5 *–ον κτίστην*; WIS. xvi. 25 *τ. –ῳ σου δωρεᾷ ὑπηρέτει.*

***πανυπέρτατος*: SIB. Fr. iii. 3 *ἀλλὰ θεὸς μόνος εἷς –os.* (cf. *ὑπέρτatos*, Aeschylus **Supp.** 673 of Zeus).

παράδοξος: WIS. v. 2 *ἐκστήσονται ἐπὶ τ. –ῳ τ σωτηρίας*, cf. xvi. 17, xix. 5 *κ. ὁ μὲν λαός σου –ον ὁδοιπορίαν πειράσῃ*; 3 MAC. vi. 33 *εἰς οὐρανὸν ἀνθωμολογεῖτο μεγαλομερῶς ἐπὶ τ. –ῳ γενηθείσῃ αυτῶν σωτηρίᾳ.*

(Apocr., **Sir.** xliii. 25 = תמה, cf. Jud. xiii. 11 f.).

παρασκευάζω: ARIST. 190 *ὁ θεὸς εὐεργετεῖ τὸ τ. ἀνθρώπων γένος ὁ ὑγείαν αὐτοῖς κ. τροφὴν κ. τ. λοιπὰ κατὰ καιρὸν –ων ἅπαντα.*

(O. T. = var., cf. **Is.** xxvi. 7).

παρίστημι: SIB. iii. 705 *αὐτὸς γὰρ σκεπάσειε μόνος μεγαλωστὶ παραστάς*: WIS. xix. 22 *κ. οὐχ ὑπερεῖδες ἐν παντὶ καιρῷ κ. τόπῳ παριστάμενος.*

(O. T. usu = עמד, Ps. cviii (cix). 31; Apocr. **Ps. Sol.** ii. 40).

πατάσσω: 2 MAC. ix. 5 *ὁ δὲ παντεπόπτης κύριος ὁ θεὸς τ. Ἰσραὴλ ἐπάταξεν αὐτὸν ἀνιάτῳ κ. ἀοράτῳ πληγῇ.*

(O. T. usu. = הכה, freq., **Gen.** viii. 21, **Ps.** iii. 8; Apocr. **Sir.** xlviii. 21, **Jud.** xiii. 15).

πατήρ (1): WIS. ii. 16 *κ. ἀλαζονεύεται –έρα θεόν*, xi. 10 *τούτους μὲν γὰρ ὡς –ὴρ νουθετῶν ἐδοκίμασας*, xiv. 3 *ἡ δὲ σή, –ερ, διακυβερνᾷ πρόνοια*: 3 MAC. v. 7 *ἐλεήμονα θεὸν αὐτῶν κ. –έρα*, vi. 4 *πάτερ, σὺ Φαραὼ . . . ἀπώλεσας*, vi. 8 *τὸν . . . Ἰωνᾶν . . . ἀπήμαντον πᾶσιν οἰκείοις ἀναδείξας, –ερ*, vii. 6 *τ. ἐπουράνιον θεὸν . . . ὡς –έρα ὑπὲρ υἱῶν διὰ παντὸς συμμαχοῦντα*; 4 MAC. vii. 9 *σύ, –ερ, τ. εὐνομίαν ἡμῶν . . . εἰς δόξαν ἐκύρωσας.*

(O. T. = אב, **Ps.** cii (ciii). 13, **Is.** lxiii. 16; Apocr., **Sir.** xxiii. 1, **Tob.** xiii. 4).

HOLYOKE THEOLOGICAL SEMINARY OF RELIGION

(2) (*τ. πατέρων* etc.) WIS. ix. 1 *θεὲ –έρων κ. κύριε τ. ἐλέους σου*, cf. xii. 21 *ὧν τ. –ράσιν ὅρκους κ. συνθήκας ἔδωκας ἀγαθῶν ὑποσχέσεων*; 2 MAC. iii. 24†, cf. vii. 30 *νόμου τ. δοθέντος τ. –ράσιν ἡμῶν διὰ Μωσῆ*, cf. viii. 15 *διὰ τὰς πρὸς τ. –έρας αὐτῶν διαθήκας*; 3 MAC. vii. 16 *εὐχαριστοῦντες τ. θεῷ τ. –έρων αὐτῶν ἁγίῳ σωτῆρι τ.* Ἰσραήλ; 4 MAC. xiii. 19 *ἅπερ ἡ θεία κ. πάνσοφος πρόνοια διὰ τ. –έρων τ. γεννωμένοις ἐμέρισεν.*
(O. T. freq., **Gen.** xliii. 23, **Ex.** iii. 13; Apocr. freq., **Tob.** viii. 5, **Jud.** vii. 28).

**πάτριος, –ῷος*: cf. EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 14 *πρὸς αἰθέρα τ' ἐτάθησαν ἀθρόοι | θεὸν –ον*; 4 MAC. ix. 24 *ἡ δικαία κ. –ιος ἡμῶν πρόνοια . . . τιμωρήσειεν τ. ἀλάστορα τύραννον*, xii. 18 *ἐπικαλοῦμαι δὲ τ. –ῷον θεόν.*
(various *–ῷοι θεοί* Sophocles **Phil.** 933, Plato **Euthyd.** 302d; Josephus **Ant.** ii. 278).

πειράζω: WIS. iii. 5 *ὅτι ὁ θεὸς ἐπείρασεν αὐτοὺς κ. εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ*, xi. 9 *ὅτε γὰρ ἐπειράσθησαν καίπερ ἐν ἐλέει παιδευόμενοι, ἔγνωσαν πῶς . . . ἀσεβεῖς ἐβασανίζοντο.*
(O. T.=נסה, **Gen.** xxii. 1, **Ps.** xxv (xxvi). 2; Apocr., **Jud.** viii. 25, **Sir.** xxxix. 4).

***πέλωρος*: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 11 *δεσποθ' ἵλεως γενοῦ | ὡς φοβερός, ὡς –ος.*
(Homer, Hesiod of Gods).

περιτίθημι: WIS. v. 18 *κ. –θήσεται κόρυθα κρίσιν ἀνυπόκριτον.*
(O. T.=var., **Is.** lix. 17).

πικραίνω: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 12 *πικρανῶ δ' οὐρανόν.*
(O. T.=var., cf. **Job.** xxvii. 2=המר, cf. **Is.** xiv. 9 pass.=כעס).

πιστός: 3 MAC. i. 9 *θύσας τ. –ῷ θεῷ* (v. 1. *μεγίστῳ*), ii. 11 *κ. δὴ –ὸς κ. ἀληθινός.*
(O. T.=נאמן, **Deut.** vii. 9, **Ps.** lxxxviii (lxxxix). 38; Apocr., **Ps. Sol.** xiv. 1).

πλάσσω: SIB. iii. 24 *αὐτὸς δὴ θεός ἐσθ' ὁ πλάσας τετραγράμματον Ἀδάμ*; WIS. xv. 11 *ὅτι ἠγνόησεν τ. πλάσαντα* (v. 1. *ποιήσαντα*) *αὐτόν*; 2 MAC. vii. 23 *ὁ τ. κόσμου κτίστης, ὁ πλάσας ἀνθρώπου γένεσιν κ. πάντων ἐξευρὼν γένεσιν*; 4 MAC. xiii. 20 *ἐν τ. αὐτῷ χρόνῳ πλασθέντες.*
(O. T. usu.=יצר, freq., **Gen.** ii. 7, 19, **Ps.** xciv (xc). 5).

πλαγή: SIB. iii. 306 –ὴ μεγάλοιο θεοῦ, iii. 477-9 Κύρνος κ. Σαρδὼ . . . | κ. –αῖς ἁγίοιο θεοῦ κατὰ βένθεα πόντου | δύσονται, iii. 519 Ὕψιστος δεινὴν ἐπιπέμψει ἔθνεσι –ήν; 2 MAC. cf. iii. 26 (of angelic warriors) πολλὰς ἐπιριπτοῦντες αὐτῷ (Heliodorus) –άς, ix. 5 ὁ δὲ παντεπόπτης κύριος ὁ θεὸς τ. Ἰσραὴλ ἐπάταξεν αὐτὸν ἀνιάτῳ κ. ἀοράτῳ –ῇ.
(O. T. usu.=מכה, **Lev.** xxvi. 21, **Is.** xiv. 6; Apocr., **Jud.** v. 12).

πληρῶ (1): ARIST. cf. 98 ἐπὶ πετάλῳ χρυσῷ γράμμασιν ἁγίοις ὄνομα τ. θεοῦ . . . δόξῃ πεπληρωμένον, 132 μόνος ὁ θεός ἐστι κ. διὰ πάντων ἡ δύναμις αὐτοῦ φανερὰ γίνεται, πεπληρωμένου παντὸς τόπου τ. δυναστείας; WIS. i. 7 ὅτι πνεῦμα κυρίου πεπλήρωκεν τ. οἰκουμένην, cf. xviii. 16 (sc. ὁ λόγος σου) ἐπλήρωσεν τ. πάντα θανάτου.
(O. T., usu.=מלא, Jer. xxiii. 24).

(2): ARIST. 185 –ώσαι σε, βασιλεῦ, πάντων τ. ἀγαθῶν ὧν ἔκτισεν ὁ παντοκράτωρ θεός.
(O. T., **Ps.** xv (xvi). 11, **Hag.** ii. 7).

πλοῦτος (object): ARIST. 196 μὴ ἐκπλήττεσθαι τ. δόξῃ μηδὲ τ. –ῳ θεὸν γὰρ εἶναι τ. χαριζόμενον ταῦτα, cf. 290 sim., 224 ὁ θεὸς πᾶσι μερίζει δόξαν τε κ. –ου μέγεθος τ. βασιλεῦσι; cf. WIS. vii. 11 ff. of σοφία.
(O. T., usu.=עשר, **Gen.** xxxi. 16, 3 K. iii. 13; Apocr., **Sir.** xi. 14).

πνεῦμα (1): SIB. iii. 701 ἄψευστον γὰρ –α θεοῦ πέλεται κατὰ κόσμον, iv. 46=189 –α θεοῦ δόντος ζωήν θ' ἅμα κ. χάριν αὐτοῖς; WIS. i. 7 ὅτι –α κυρίου πεπλήρωκεν τ. οἰκουμένην, ix. 17 κ. ἔπεμψας τ. ἅγιόν σου –α ἀπὸ ὑψίστων, xi. 20 κ. λικμηθέντες ὑπὸ –ατος δυνάμεώς σου, xii. 1 τ. γὰρ ἄφθαρτόν σου –ά ἐστιν ἐν πᾶσιν.
(O. T.,=רוח, **Gen.** i. 2, **Ps.** l (li). 13; Apocr., **Jud.** xvi. 14, **Ps. Sol.** xvii. 42).

(2) (object): SIB. Fr. i. 5-6 παντοτρόφον κτίστην, ὅστις γλυκὺ πνεῦμ' ἐν ἅπασιν | κάτθετο; PHOC. 106 –α γάρ ἐστι θεοῦ χρῆσις θνητοῖσι κ. εἰκών; ARISTOB. ap. EUS. PR. EV. viii. 10. 4 τ. περὶ αὐτὸν (sc. Μωσῆν) σοφίαν κ. τ. θεῖον –α καθ' ὃ κ. προφήτης ἀνακεκήρυκται; WIS. xv. 11 ὅτι ἠγνόησεν τ. πλάσαντα αὐτὸν κ. . . ἐμφυσήσαντα –α ζωτικόν; 2 MAC. iii. 24 ὁ τ. –άτων κ. πάσης ἐξουσίας δυνάστης ἐπιφανίαν ἐποίησεν, vii. 23 ὁ πλάσας ἀνθρώπου γένεσιν . . . κ. τ. –α κ. τ. ζω-

ἠν ὑμῖν πάλιν ἀποδίδωσιν μετ' ἐλέους, xiv. 46 κ. ἐπικαλεσάμενος τ. δεσπόζοντα τ. ζωῆς κ. τ. –άτος.
(O. T., **Num.** xvi. 22, **Ps.** l (li). 12; Apocr., **Sir.** xlviii. 12, **Tob.** iii. 6).

*ποθῶ: SIB. v. 420 κ. πόλιν ἣν ἐπόθησε θεός.
(Josephus **Ant.** xi. 110 (v. 1. om.).

ποιῶ (create): SIB. Fr. i. 5-6 ὅστις γλυκὺ πνεῦμ' ἐν ἅπασιν | κάτθετο χἠγητῆρα βροτῶν πάντων ἐποίησεν, Fr. iii. 3 ff. θεὸς μόνος εἷς πανυπέρτατος ὃς πεποίηκεν | οὐρανὸν ἠέλιόν τε κ. ἀστέρας ἠδὲ σελήνην etc., Fr. iii. 16 ἀλλ' αὐτὸς μόνος οἶδεν ὁ ποιήσας τάδ' ἀπ' ἀρχῆς, iii. 28 κ. θῆρας ποίησε κ. ἕρπετα κ. πετεηνά; ARISTOB. ap. EUS. PR. EV. xiii. 12. 11 τοῦτο οὐχ, ὥς τινες ὑπολαμβάνουσι, μηκέτι ποιεῖν τι τ. θεὸν καθέστηκεν, xiii. 12. 12 σημαίνει γὰρ ὡς ἐν ἓξ ἡμέραις ἐποίησε τ. τε οὐρανὸν κ. τ. γῆν κ. πάντα τὰ ἐν αὐτοῖς; WIS. i. 13 ὅτι ὁ θεὸς θάνατον οὐκ ἐποίησεν, ii. 23 ὅτι ὁ θεὸς ἔκτισεν τ. ἄνθρωπον ἐπ' ἀφθαρσίᾳ κ. εἰκόνα τ. ἰδίας ἰδιότητος ἐποίησεν αὐτόν, vi. 7 ὅτι μικρὸν κ. μέγαν αὐτὸς ἐποίησεν, ix. 1 ὁ ποιήσας τ. πάντα ἐν λόγῳ σου, ix. 9 κ. μετὰ σοῦ ἡ σοφία . . . κ. παροῦσα ὅτε ἐποίεις τ. κόσμον, xi. 24 κ. οὐδὲν βδελύσσῃ ὧν ἐποίησας, xv. 11 ὅτι ἠγνόησεν τ. ποιήσαντα (v. 1. πλάσαντα) αὐτόν, xvi. 24 ἡ γὰρ κτίσις σοι τ. ποιήσαντι ὑπηρετοῦσα; 2 MAC. vii. 28 ἀναβλέψαντα εἰς τ. οὐρανὸν κ. τ. γῆν κ. τὰ ἐν αὐτοῖς πάντα ἰδόντα γνῶναι ὅτι οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ ὁ θεός.
(O. T.=ברא, יצר, עשה **Gen.** i. 1 ff., **Isa.** xliii. 1; Apocr., **Sir.** x. 12 (15), **Jud.** viii. 14).

πόλις (Jerusalem): SIB. v. 225 ff. δείματα κεῖται | εἵνεκα τ. μεγάλης –εως λαοῦ τε δικαίου | σῳζομένου διὰ παντός ὃν ἔξοχον εἶχε πρόνοια, v. 250 οἳ περιναιετάουσι θεοῦ πόλιν ἐν μεσογαίοις, v. 420-1 κ. –ιν ἣν ἐπόθησε θεός, ταύτην ἐποίησεν | φαιδροτέραν ἄστρων τε κ. ἠλίου ἠδὲ σελήνης; WIS. ix. 8 κ. ἐν –ει κατασκηνώσεώς σου θυσιαστήριον; 2 MAC. viii. 2 ff. κ. ἐπεκαλοῦντο τ. κύριον . . . 3. ἐλεῆσαι δὲ κ. τ. καταφθειρομένην –ιν; 3 MAC. ii. 9 σύ, βασιλεῦ, . . . ἐξελέξω τ. –ιν ταύτην κ. ἡγίασας τ. τόπον τοῦτον εἰς σὸν ὄνομα.
(O. T.=עיר, freq., **3 K.** viii. 44, **Ps.** xlv (xlvi). 5; Apocr., **Sir.** xxiv. 11, **Tob.** xiii. 16 (א)).

πολυέλεος (cf. ἔλεος etc.): 3 MAC. vi. 9 κ. νῦν, μισούβρι, –ε, τ. ὅλων δικαστά, τάχος ἐπιφάνηθι.
(O. T.=רב-חסד, **Ex.** xxxiv. 6, **Ps.** lxxxv (lxxxvi). 5; Apocr., **Sir.** ii. 11†).

**πολύολβος: PHOC. 54 εἷς θεός ἐστι σοφὸς δυνατός θ' ἅμα κ. –ος.
(Sappho, of Aphrodite, ap. Lid. Scott).

πολυωρῶ: ARIST. 259 διανοούμενος γὰρ ὡς θεὸς –εῖ τὸ τ. ἀνθρώπων γένος.
(O. T., only **Deut.** xxx. 9 (v. 1. εὐλογήσει)=הותיר, **Ps.** xi (xii). 9=Heb.?, **Ps.** cxxxvii (cxxxviii). 3=הרחיב.

πούς: ARISTOB. ap. EUS. PR. EV. viii. 10. 1 διότι σημαίνεται διὰ τ. νόμου τοῦ παρ' ἡμῖν κ. χεῖρες κ. βραχίων κ. πρόσωπον κ. πόδες κ. περίπατος ἐπὶ τ. θείας δυνάμεως.
(O. T.=רגל, **1 Chr.** xxviii. 2, **Ps.** xcviii (xcix). 5).

πραύς: SIB. iv. 159 κ. τότε γινώσκειν θεὸς οὐκέτι –υν ἐόντα.
(O. T.=ענו, not of God but cf. **Zech.** ix. 9, of Messiah; Apocr., **Test. Dan.** vi. 9 which Charles brackets as Christian add.).

προαιροῦμαι: WIS. ix. 7 σύ με προείλω βασιλέα λαοῦ σου; 3 MAC. vi. 10 ῥυσάμενος ἡμᾶς ἀπὸ ἐχθρῶν χειρός ᾧ προαιρῇ, δέσποτα, ἀπόλεσον ἡμᾶς μόρῳ.
(O. T.=בחר, חשק, **Deut.** vii. 6, 7).

*πρόνοια: SIB. v. 226-7 εἵνεκα τ. μεγάλης πόλεως λαοῦ τε δικαίου | σῳζομένου διὰ παντός, ὃν ἔξοχον εἶχε –α, v. 323 ἄρδην ἐξολέσει σε θεοῖό ποθ' ἥδε –α; ARIST. 201 –ᾳ γὰρ τ. ὅλων διοικουμένων; WIS. xiv. 3 ἡ δὲ σή, πάτερ, διακυβερνᾷ, –α, xvii. 2 φυγάδες τ. αἰωνίου –ας ἔκειντο; 3 MAC. iv. 21 τοῦτο δὲ ἦν ἐνέργεια τῆς τ. βοηθοῦντος τ. Ἰουδαίοις ἐξ οὐρανοῦ –ας ἀνικήτου, v. 30 διὰ τὸ περὶ τούτων –ᾳ θεοῦ διεσκεδάσθαι πᾶν αὐτοῦ νόημα; 4 MAC. ix. 24 ἵλεως ἡ δικαία κ. πάτριος ἡμῶν –α τ. ἔθνει γενηθεῖσα, xiii. 19 ἅπερ ἡ θεία κ. πάνσοφος –α διὰ τ. πατέρων τ. γεννωμένοις ἐμέρισεν, xvii. 22 ἡ θεία –α τ. Ἰσραὴλ προκακωθέντα διέσωσεν.
(O. T. cf. **Dan.** vi. 18 (O')=Heb.?; Herodotus iii. 108, Sophocles **Oed. Col.** 1180, Stoic freq.; Philo passim, Josephus passim).

*προνοῶ: WIS. vi. 7 ὁμοίως τε –εῖ (v. 1. –εῖται) περὶ παντων.
(Cornutus 28 of Kosmos; Philo **Opif. M.** 171 f., Josephus **Vita** 301).

**προοδηγός: 2 MAC. xii. 36 ἐπικαλεσάμενος Ἰούδας τ. κύριον σύμμαχον φανῆναι κ. –ον φανῆναι τ. πολέμου.
(O. T. cf. ὁδηγῶ).

**πρόοιδα (cf. οἶδα): WIS. xix. 1 προῄδει γὰρ αὐτῶν τ. μέλλοντα.

**πρόπατωρ: 3 MAC. ii. 21 ὁ πάντων ἐπόπτης θεὸς κ. –ωρ ἅγιος ἐν ἁγίοις.
(Sophocles **Aj.** 389 of Zeus).

προσδέχομαι: ARIST. 257 κοινῶς γὰρ ὁ θεὸς τ. ταπεινούμενον –εται κατὰ φύσιν; WIS. iii. 6 ὡς ὁλοκάρπωμα θυσίας προσεδέξατο αὐτούς.
(O. T. usu.=רצה, **Lev.** xxii. 23, **Hos.** viii. 13; Apocr., **Sir.** vii. 6, **2 Mac.** i. 26).

προσέχω: 3 MAC. ii. 2 κύριε, κύριε . . παντοκράτωρ, πρόσχες ἡμῖν καταπονουμένοις.
(O. T., usu.=הקשיב, **Ps.** v. 3, xvi (xvii). 1).

**προσημαίνω (cf. σημαίνω): ARIST. 212 κ. γὰρ ὁ θεὸς διὰ παντὸς τ. δικαίοις ἀγαθὰ –ει μέγιστα.
(Herodotus i. 45; Josephus **B. J.** iii. 351).

προσκαλοῦμαι: WIS. xviii. 8 ὡς γὰρ ἐτιμωρήσω τ. ὑπεναντίους, τούτῳ ἡμᾶς –εσάμενος ἐδόξασας.
(O. T.=קרא, Ps. xlix (xl). 4, **Am.** v. 8).

*προσοχή: WIS. xii. 20 μετὰ τοσαύτης ἐτιμώρησας –ῆς κ. διέσεως.

πρόσταγμα (cf. ἐπιταγή): ARIST. 279 ἀένναον μνήμην καταβέβλησαι σεαυτοῦ θείῳ –τι κατακολουθῶν; 2 MAC. vii. 30 τ. δὲ –τος ἀκούω τ. νόμου τ. δοθέντος τ. πατράσιν ἡμῶν διὰ Μωσῆ; 3 MAC. vii. 11 τ. θεῖα παραβεβηκότας –τα.
(O. T. usu.=חק, חקה, **Ex.** xviii. 16, **Ps.** ii. 7; Apocr., **Tob.** i. 6, **Sir.** vi. 37).

προστάττω (cf. τάττω, ὑποτάττω): SIB. iii. 257-8 δῶκε θεὸς γράψας πλαξὶν δυσὶ πάντα δίκαια | κ. προσέταξε ποιεῖν; ARTAP. ap. EUS. PR. EV. ix. 27. 22 –ειν αὐτῷ τὸν τ. οἰκουμένης δεσπότην ἀπολῦσαι τ. Ἰουδαίους; 2 MAC. viii. 36 ἀτρώτους εἶναι τ. Ἰουδαίους διὰ τὸ ἀκολουθεῖν τοῖς ἑαυτοῦ προστεταγμένοις νόμοις, xv. 3 εἰ ἔστιν ἐν οὐρανῷ ὁ δυνάστης ὁ προστεταχὼς ἄγειν τὴν τ. σαββάτων ἡμέραν.
(O. T. usu.=צוה, **Lev.** x. 1, **Deut.** xviii. 20; Apocr., **Sir.** iii. 22).

πρόσωπον (1): SIB. iii. 549 προλιποῦσα θεοῦ μεγάλοιο –ον, iii. 557 δὴ τότ' ἐπιγνώσεσθε θεοῦ μεγάλοιο –ον, iii. 678-9 πᾶσαι τ' ἀνθρώπων ψυχαὶ κ. πᾶσα θάλασσα | φρίξει ὑπ' ἀθανατοίου –ου; ARISTOB. ap. EUS. PR. EV. viii. 10. 1 σημαί-

νεται διὰ τ. νόμου τοῦ παρ' ἡμῖν κ. χεῖρες . . . κ. –ον . . . ἐπὶ τ. θείας δυνάμεως; 3 MAC. vi. 15 κ. οὐκ ἀπέστρεψας τ. –όν σου ἀφ' ἡμῶν, vi. 18 ἐπιφάνας τ. ἅγιον αὐτοῦ –ον.
(O. T.=פנים, **Num.** vi. 25, **Ps.** iv. 7; Apocr., **Tob.** iii. 6, **Bar.** ii. 8).

(2) (object, cf. ὑποστέλλω).

**προχάρισμα (cf. χάρις): SIB. v. 331 –α τεὸν πάντεσσι βροτοῖσιν.

**πρύτανις: SIB. v. 277 τ. –ιν πάντων θεὸν ἄμβροτον αἰὲν ἐόντα, v. 499 τ. –ιν πάντων τ. ἀληθέα τ. βασιλέα; cf. WIS. xiii. 2 φωστῆρας οὐρανοῦ –εις κόσμου θεοῦ ἐνόμισαν.
(Aeschylus **Prom.** 170 of Zeus; Philo **Decal.** 178).

πῦρ (1): EZEK. TRAGIUS ap. EUS. PR. EV. ix. 29. 14 ἀπ' οὐρανοῦ δὲ φέγγος ὡς πυρὸς μέγα | ὤφθη τι ἡμῖν; ARTAP. ap. EUS. PR. EV. ix. 27. 21 τ. δὲ Μώυσον εὔχεσθαι τ. θεῷ . . . ἱλασκομένου αὐτοῦ αἰφνιδίως φησὶν ἐκ τ. γῆς πῦρ ἀναφθῆναι.
(O. T.=אש, **Ex.** iii. 2, **Ps.** xvii. (xviii). 9; Apocr., **2 Mac.** ii. 10).

(2): SIB. iii. 761 αὐτὸς κ. πυρὶ φλέξειεν χαλεπῶν γένος ἀνδρῶν, iv. 43 κ. τότε δυσσεβέας μὲν ὑπὸ ζόφον ἐν πυρὶ (v. 1. ἔμπαλι) πέμψει, iv. 173 πῦρ ἔσται κατὰ κόσμον ὅλον, iv. 180 κ. πῦρ κοιμήσῃ θεὸς ἄσπετον; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 12 πικρανῶ δ' οὐρανόν. χάλαζα νῦν | σὺν πυρὶ πεσεῖται; WIS. x. 6 αὕτη (sc. σοφία) δίκαιον . . . ἐρρύσατο φυγόντα πῦρ καταβάσιον πενταπόλεως, xvi. 16 ἀρνούμενοι γάρ σε εἰδέναι ἀσεβεῖς . . . πυρὶ καταναλισκόμενοι, xvi. 22 τοὺς τ. ἐχθῶν καρποὺς κατέφθειρε πῦρ φλεγόμενον ἐν τ. χαλάζῃ; 3 MAC. ii. 5 πυρὶ κ. θείῳ κατέφλεξας; 4 MAC. xii. 12 ἀνθ' ὧν ταμιεύεταί σε ἡ θεία δίκη πυκνοτέρῳ κ. αἰωνίῳ πυρί.
(O. T. **Gen.** xix. 24, **Lev.** ix. 24; Apocr., **Sir.** xvi. 6, **Bar.** iv. 35).

**ῥέπω: ARIST. 269 θεὸς δὲ δόξης πάσης κυριεύει, ῥέπων οὗ βούλεται.
(Aeschylus **Sept.** 21).

ῥήγνυμι: WIS. iv. 19 ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς.
(O. T.=var, 3 K. xiv. 8 (A)=קרע, **Ezek.** xiii. 13=בקע).

ῥῆμα: WIS. xvi. 26 ἀλλὰ τ. –ά σου τοὺς σοὶ πιστεύοντας διατηρεῖ.
(O. T. usu.=דבר, freq., **Gen.** xli. 32, **Ex.** ix. 21; Apocr., **Bar.** iv. 37, **Ps. Sol.** ix. 2).

ῥομφαία: SIB. iii. 673-4 ἀπ' οὐρανόθεν δὲ πεσοῦνται | –αι πύρινοι κατὰ γαῖαν, iii. 781 –αν δ' ἀφελοῦσι θεοῦ μεγάλοιο προφῆται, iv. 173-4 πῦρ ἔσται κατὰ κόσμον ὅλον κ. σῆμα μέγιστον | –ᾳ σάλπιγγι; WIS. v. 20 ὀξυνεῖ δὲ ἀπότομον ὀργὴν εἰς –αν; cf. 2 MAC. xv. 16 λάβε τ. ἁγίαν –αν δῶρον παρὰ τ. θεοῦ.

(O. T. usu.=חרב, **Gen.** iii. 24, **Ps.** xvi (xvii). 13; Apocr., **Sir.** xxvi. 28 (27)).

ῥύομαι: WIS. ii. 18 εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ . . . ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων, xvi. 8 ὅτι σὺ εἶ ὁ ῥυόμενος ἐκ παντὸς κακοῦ, xix. 9 αἰνοῦντες σε, κύριε, τ. ῥυόμενον αὐτούς; 2 MAC. viii. 14 τ. κύριον ἠξίουν ῥύσασθαι τ. . . . πεπραμένους; 3 MAC. ii. 12 θλιβέντων τ. πατέρων ἡμῶν ἐβοήθησας αὐτοῖς . . . κ. ἐρρύσω αὐτοὺς ἐκ μεγάλων κακῶν, v. 7 f. τ. παντοκράτορα κύριον . . ἐπεκαλέσαντο δεόμενοι . . ῥύσασθαι αὐτοὺς μετὰ μεγαλομεροῦς ἐπιφανείας ἐκ τοῦ παρὰ πόδας ἐν ἑτοίμῳ μόρου, vi. 6 σὺ τοὺς κατὰ τ. Βαβυλωνίαν τρεῖς ἑταίρους . . . ἐρρύσω μέχρι τριχὸς ἀπημάντους, vi. 10 ῥυσάμενος ἡμᾶς ἀπὸ ἐχθρῶν χειρός, ᾧ προαιρῇ, δέσποτα, ἀπόλεσον ἡμᾶς μόρῳ, vi. 11 οἱ ματαιόφρονες . . . λέγοντες οὐδὲ ὁ θεὸς αὐτῶν ἐρύσατο αὐτούς, vi. 39 ὁ τ. πάντων δυνάστης ἀπταίστους αὐτοὺς ἐρρύσατο ὁμοθυμαδόν.

(O. T. usu.=הציל, **Ex.** v. 23, **Ps.** vii. 1; Apocr., **1 Mac.** ii. 60, **Jud.** vi. 2).

ῥύστης: 3 MAC. vii. 23 εὐλογητὸς ὁ –ης Ἰσραήλ.

(O. T.=מפלט, only **Ps.** xvii (xviii). 2, 48, lxix (lxx). 6, cxliii (cxliv). 2).

σαλεύω: SIB. iii. 675-6 γαῖα δὲ παγγενέτειρα –σεται ἤμασι κείνοις | χειρὸς ἀπ' ἀθανάτοιο; WIS. iv. 19 κ. –σει αὐτοὺς ἐκ θεμελίων.

(O. T.=var., **2 Chr.** xxxiii. 8=הסיר, **Ps.** xvii (xviii). 8 pass.=נוע; Apocr., **Sir.** xvi. 18 pass. **1 Mac.** iv. 32 pass.).

σημαίνω (cf. προσημαίνω): EZEK. TRAGICUS. ap. EUS. PR. EX. ix. 29. 6 ὦ ξένε, καλόν σοι τοῦτ' ἐσήμηνεν θεός.

(O. T. usu.=הוריע, of God only **Zech.** x. 8=Heb.?; Apocr., **1 Esd.** ii. 4).

σκεπάζω: SIB. iii. 705 αὐτὸς γὰρ –σειε μόνος μεγαλωστὶ παραστάς; WIS. v. 6 ὅτι τ. δεξιᾷ –σει αὐτούς, xix. 8 δι' οὗ πανεθνεὶ διῆλθον οἱ τ. σῇ –ζόμενοι χειρί.

(O. T.=var., **Ex.** xii. 13=פסח על, **Ps.** xvi (xvii). 8=הסתיר; Apocr., **Jud.** viii. 15, **Ps. Sol.** xiii. 1).

σκεπαστής: 3 MAC. vi. 9 πολυέλεε, –ά (v. 1. δικαστά).
(O. T.=Heb.?, **Ex.** xv. 2, **Ps.** lxx (lxxi). 6; Apocr. **Sir.** li. 2=Ex. xv. 2).

σκέπη: 2 MAC. xiii. 17 τοῦτο ἐγεγόνει διὰ τ. ἐπαρήγουσαν αὐτῷ τ. κυρίου –ην; cf. 3 MACC. v. 6 f. οἱ δὲ πάσης –ης ἔρημοι δοκοῦντες εἶναι τ. ἔθνεσιν Ἰουδαῖοι . . . θεὸν . . . ἐπεκαλέσαντο.
(O. T. usu.=צל, **Ps.** xvi (xvii). 8, xxxv (xxxvi). 8, **Is.** xlix. 2).

σκῆπτρον *(1): SIB. iii. 49 ἥξει δ' ἀγνὸς ἄναξ πάσης γῆς –α κρατήσων,
(Sophocles, **Phil.** 140 of Zeus; Philo **Mut. Nom.** 135).

(2) (object): SIB. v. 415 –ον ἔχων ἐν χερσίν, ὃ οἱ θεὸς ἐγγυάλιξεν; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 5 –ον δέ μοι (sc. Μωσεῖ) παρέδωκε; cf. WIS. x. 14 (σοφία) ἤνεγκεν αὐτῷ –α βασιλείας).
(Apocr., **Est.** C 22 (xiv. 11)).

σοφία (excl. hypostasis in WIS.): (1) WIS. vii. 15 ὅτι αὐτὸς κ. τ. –ας ὁδηγός ἐστιν, ix. 2 κ. τ. –ᾳ σου κατεσκεύασας ἄνθρωπον, xiv. 5 θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τ. –ας σου ἔργα.
(O. T.=חכמה, **Ps.** l (li). 8, ciii (civ). 24; Apocr., **Sir.** xv. 18, **1 Esd.** viii. 23).

(2) (object): WIS. ix. 4 δός μοι τὴν τ. σῶν θρόνων πάρεδρον –αν, ix. 6 κἂν γάρ τις ᾖ τέλειος ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ –ας ἀπούσης εἰς οὐδὲν λογισθήσεται, ix. 17 βουλὴν δέ σου τίς ἔγνω εἰ μὴ σὺ ἔδωκας –αν.
(O. T. **Ex.** xxxi. 3, **3 K.** v. 12 (26); Apocr., **Sir.** i. 1, **1 Esd.** iv. 60).

σοφός (cf. πάνσοφος): SIB. v. 360 δεῖ στέργειν γενετῆρα θεὸν –όν αἰὲν ἐόντα; PHOC. 54 εἷς θεός ἐστι –ὸς δυνατὸς θ' ἅμα κ. πολύολβος.
(O. T.=חכם, **Job** ix. 4; Apocr., **Sir.** i. 8).

σταθμός: WIS. xi. 20 πάντα μέτρῳ κ. ἀριθμῷ κ. –ῷ διέταξας.
(O. T.=משקל, **Is.** xl. 12; Apocr., **Ps. Sol.** v. 6, **Test. Naph.** ii. 3).

*στάσις: ARISTOB. ap. EUS. PR. EV. viii. 10. 9 –ις δὲ θεία καλῶς ἂν λέγοιτο κατὰ τὸ μεγαλεῖον ἡ τ. κόσμου κατασκευή, viii. 10. 12 ἡ –ις οὖν ἡ θεία κατὰ ταῦτα ἂν λέγοιτο, πάντων ὑποκειμένων τ. θεῷ.
(Philo **Post. Caini.** 29).

στηρίζω: SIB. Fr. v. 2=iii. 28 *αὐτὸς δ' ἐστήριξε τύπον μορφῆς μερόπων*; cf. 4 MAC. xvii. 5 *κ. ἐστήρισαι ἐν οὐρανῷ σὺν αὐτοῖς*.
(O. T.=var. **Ps.** l (li). 14=סמך; Apocr. **Sir.** vi. 37).

***στυγῶ**: PHOC. 17 *ψεύδορκον –έει θεὸς ἄμβροτος ὅστις ὀμόσσῃ*.
(Sophocles **Ajax** 133; cf. Josephus **B. J.** v. 413).

***συγγινώσκω**: WIS. vi. 6 *ὁ γὰρ ἐλάχιστος συγγνωστός ἐστιν ἐλέους*, xiii. 8 *πάλιν δ' οὐδ' αὐτοὶ συγγνωστοί*; 4 MAC. viii. 22 *συγγνώσεται δὲ ἡμῖν κ. ἡ θεία δίκη δι' ἀνάγκην τ. βασιλέα φοβηθεῖσιν*, cf. v. 13 *εἰ κ. τίς ἐστιν τησδε τ. θρησκείας ἐποπτικὴ δύναμις, συγγνωμονήσειέν σοι ἐπὶ πᾶσιν δι' ἀνάγκην παρανομίᾳ γινομένῃ*.
(Sophocles **Trach.** 279; Philo **V. Mos. T.** 184, Josephus **Ant.** iii. 23).

***σύμμαχος**: 2 MAC. viii. 24 *γενομένου δὲ αὐτοῖς τ. παντοκράτορος –ου*, x. 16 *ἀξιώσαντες τ. θεὸν –ον αὐτοῖς γενέσθαι*, xi. 10 *προῆγον ἐν διασκευῇ τὸν ἀπ' οὐρανοῦ –ον ἔχοντες*, xii. 36 *ἐπικαλεσάμενος Ἰούδας τ. κύριον –ον φανῆναι κ. προοδηγὸν τ. πολέμου*.
(Herodotus viii. 143; Philo **Migr. Abr.** 62, Josephus **Ant.** iv. 2).

***συμμαχῶ**: 2 MAC. xi. 13 *ἀνικήτους εἶναι τ. Ἑβραίους τ. δυναμένου θεοῦ –οῦντος αὐτοῖς*; 3 MAC. vii. 6 *τ. ἐπουράνιον θεὸν . . . ὡς πατέρα ὑπὲρ υἱῶν διὰ παντὸς –οῦντα*.
(Critias Fr. 21=Diels ii. 319 of *τύχη*; Josephus **Ant.** i. 313).

***συμπαθῶ**: 4 MAC. v. 25 *οἴδαμεν ὅτι κ. κατὰ φύσιν ἡμῖν –εῖ νομοθετῶν ὁ τ. κόσμου κτίστης*.
(Stoic, Chrysippus ap. Alex. Aphrod.=v. Arnim ii. 154 of *τὸ πᾶν*).

***συνέχω**: ARISTOB. ap. EUS. PR. EV. viii. 12. 4 *τ. κατασκευὴν τ. ὅλων συνθεωροῦντες ἀκριβῶς ὑπὸ θεοῦ γεγονυῖαν κ. –ομένην ἀδιαλείπτως*, xiii. 12. 12 *τάξας γὰρ οὕτως αὐτὰ –ει κ. οὐ μεταποιεῖ*; WIS. i. 7 *κ. τὸ –ον τ. πάντα γνῶσιν ἔχει φωνῆς*.
(Xenophon **Mem.** iv. 3. 13; Philo **Quis Rer.** 23).

συνθήκη (cf. *διαθήκη*): WIS. xii. 21 *ὧν τ. πατράσιν ὅρκους κ. –ας ἔδωκας ἀγαθῶν ὑποσχέσεων*.
(O. T.=var., **4 K.** xvii. 15 (cod. A).=ברית).

συνίστημι: 2 MAC. xiv. 15 *ἐλιτάνευσαν τὸν ἄχρι αἰῶνος συστήσαντα τ. αὐτοῦ λαόν*.
(O. T.=var., cf. Job. xxviii. 23=הכין†).

συντέλεια: ARISTOB. ap. EUS. PR. EV. viii. 10. 9 (ad EX. ix. 3) *διόπερ καλῶς ὁ νομοθέτης ἐπὶ τ. μεγαλεῖον μετενήνοχε λέγων τ. –ας χεῖρας εἶναι θεοῦ.*
(O. T.=כלה, קץ etc. **2 Esd.** ix. 14, **Ps.** lviii (lix). 14).

συντελῶ (cf. *ἐπιτελῶ*, *τελῶ*): ARIST. 192 *τοῦτο δὲ ποιήσεις τ. διάταξιν βλέπων τὴν ὑπὸ τ. θεοῦ τὰ γὰρ ἱκετευόμενα –εῖσθαι τ. ἀξίοις*, 283 *δόξαν κέκτησαι θεοῦ σοι τ. βουλήματα –οῦντος.*
(O. T.=var., **Job** xix. 26=Heb.?, **Is.** xliv. 24=עשה; Apocr. **Tob.** xiv. (א)).

συντηρῶ: ARIST. 157 bis. *ὡς –εῖται τ. προειρημένα θείᾳ δυνάμει συν κατασκευῇ . . . τὸ διὰ παντὸς μνημονεύειν τ. κρατοῦντος θεοῦ κ. –οῦντος.*
(O. T. cf. **Dan.** iii. 23, iv. 23 (O′); Apocr. **Sir.** xvii. 22).

σώζω (cf. *διασωζω*): SIB. v. 226-7 *εἵνεκα τ. μεγάλης πόλεως λαοῦ τε δικαίου | –ομένου διὰ παντός, ὃν ἔξοχον εἶχε πρόνοια*; ARIST. 240 *τ. ἐπινοίας ὁ θεὸς ἔδωκε τ. νομοθετήσασι πρὸς τὸ –εσθαι τ. βίους τ. ἀνθρώπων*; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 8 *πάρειμι σῶσαι λαὸν Ἑβραίων ἐμόν*; WIS. cf. ix. 18 of *σοφία*, cf. x. 4 of *σοφία* (v. 1. *διέσωσεν*), xiv. 4 *δεικνὺς ὅτι δύνασαι ἐκ παντὸς –ειν*, xvi. 7 *ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τ. θεωρούμενον ἐσώζετο ἀλλὰ διὰ σέ, τὸν πάντων σωτῆρα*; 4 MAC. cf. iv. 12, cf. xv. 3 *τ. εὐσέβειαν . . . –ουσαν εἰς αἰώνιον ζωὴν κατὰ θέον*; INSRIP. Syria=Oehler #31 *Εἷς θεὸς μόνος ὁ –ων ὑπερ σωτηρίας κτλ.*
(O. T. usu.=הושיע freq. **Deut.** xxxiii. 29, **1 K.** xiv. 39, **Ps.** iii. 7; Apocr., **Sir.** xxxi (xxxiv). 15, **Tob.** vi. 18 (cod. B), **Ps. Sol.** xiii. 2).

σωτήρ: SIB. iii. 34-5 *κρίσιν ἐκλαθέοντες | ἀθανάτου –ος*; WIS. xvi. 7 *ἐσώζετο . . . διὰ σέ, τὸν πάντων –α*; 3 MAC. vi. 29 *τ. ἅγιον –α θεὸν αὐτῶν ηὐλόγουν*, vi. 32 *τ. Ἰσραὴλ –α* (v. 1. om.) *κ. τερατοποιὸν αἰνοῦντες θεόν*, vii. 16 *εὐχαριστοῦντες τ. θεῷ τ. πατέρων αὐτῶν ἁγίῳ* (v. 1. *αἰωνίῳ*) *–ι Ἰσραήλ.*
(O. T.=ישועה, אלהי ישע, **Ps.** xxiii (xxiv). 5, **Is.** xii. 2; Apocr., **Sir.** li. 1, **Est.** Add. 4, 2, **Bar.** iv. 22).

σωτηρία: WIS. v. 2 *κ. ἐκστήσονται ἐπὶ τ. παραδόξῳ τ. –ας*, xvi. 6 *εἰς νουθεσίαν δὲ πρὸς ὀλίγον ἐταράχθησαν, σύμβολον ἔχοντες –ας*, xviii. 7 *προσεδέχθη ὑπὸ λαοῦ σου –α μὲν δικαίων, ἐχθρῶν δὲ ἀπωλία*; 2 MAC. iii. 29 *διὰ τ. θείαν ἐνέργειαν . . . πάσης ἐστερημένος ἐλπίδος κ. –ας*, cf. iii. 32 *προσή-*

γαγεν θυσίαν ὑπὲρ τῆς τ. ἀνδρὸς –ας, xi. 6 ἱκέτευον τ. κύριον ἀγαθὸν ἄγγελον ἀποστεῖλαι πρὸς –αν τῷ Ἰσραήλ; 3 MAC. vi. 13 ἔντιμε, δυνάμεις ἔχων ἐπὶ –αν Ἰακὼβ γένους, vi. 33 εἰς οὐρανὸν ἀνθωμολογεῖτο μεγαλομερῶς ἐπὶ τ. παραδόξῳ γενηθείσῃ αὐτῶν –ᾳ, vi. 36 εὐφροσύνους . . –ας δὲ τῆς διὰ θεὸν γενομένης αὐτοῖς, vii. 22 τ. μεγαλεῖα τ. μεγάλου θεοῦ ποιήσαντος τελέως ἐπί –ᾳ αὐτῶν; INSCRIP. Syria = Oehler #31 εἷς θεὸς μόνος ὁ σώζων ὑπὲρ –ας κτλ.
(O. T., usu. = ישע, תשועה, ישועה, freq. **Gen.** xlix. 18, **Ps.** iii. 9; Apocr., freq., **Jud.** viii. 17, **Bar.** iv. 22, **1 Mac.** iv. 25).

τάττω (cf. προστάττω, ὑποτάττω): ARISTOB. ap. EUS. PR. EV. xiii. 12. 11 ἐπὶ τῷ καταπεπαυκέναι τ. τάξιν αὐτῶς οὕτως εἰς πάντα τ. χρόνον τεταχέναι, xiii. 12. 12 τάξας γάρ, οὕτως αὐτὰ συνέχει κ. οὐ μεταποιεῖ; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 8 τὰ ὑπ' ἐμοῦ τεταγμένα.
(O. T. usu. = שום, **Hab.** i. 12, **Jer** v. 22; Apocr. **Ep. Jer.** 61).

τέκνον (cf. υἱός): SIB. v. 202 καὐτοὶ γὰρ κακότητα θεοῦ –οις ἐποιήσαν; WIS. xvi. 21 ἡ μὲν γὰρ ὑπόστασίς σου τ. σὴν γλυκύτητα πρὸς –α ἐνεφάνισεν.
(O. T. = בן, **Is.** xxx. 1, **Jer.** iii. 19 (v. 1. ἔθνη)).

τελείωσις: ARIST. 239 ἀνθυποτιθεὶς πρὸς τὰ τ. καιρῶν . . . σὺν χειραγωγίᾳ θεοῦ. τοῦτο δ' ἐστίν, αἱ τ. πράξεων –εις ὑπ' αὐτοῦ.
(O. T. = מלאים; Apocr. cf. **En.** x. 12, xvi. 1, τελειῶ, **Jud.** x. 8).

τελῶ (cf. ἐπι–, συντελῶ): SIB. iii. 247 πᾶσι γὰρ οὐράνιος κοινὴν ἐτελέσσατο γαῖαν, iii. 757 ff. κοινόν τε νόμον κατὰ γαῖαν ἅπασαν | ἀνθρώποις τελέσειεν ἐν οὐρανῷ ἀστερόεντι | ἀθάνατος.
(O. T. = var., **Dan.** iv. 30 (O′) = סוף; Apocr., **En.** x. 12, xvi. 1).

τέρας, –τιον; EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 14 ἔπειτα θείων ἄρχεται –τίων | θαυμάστ' ἰδέσθαι; WIS. cf. x. 16 of σοφία, cf. xvii. 15 –ασιν ἠλαύνοντο φαντασμάτων, xix. 8 τ. σῇ σκεπαζόμενοι χειρί, θεωρήσαντες θαυμαστὰ –ατα.
(O. T. = מופת, freq., **Ex.** iv. 21, **Ps.** civ (cv). 5; Apocr., **Sir.** xlv. 19 (24), **Bar.** ii. 11).

**τερατοποιός: 2 MAC. xv. 21 ἐπεκαλέσατο τ. –ον κύριον; 3 MAC. vi. 32 τ. Ἰσραὴλ σωτῆρα κ. –ὸν αἰνοῦντες θεόν.
(O. T. ποιῶν τέρατα = עושה פלא **Ex.** xv. 11).

**τερπικέραυνος (cf. κεραυνός, ὑψικέραυνος); SIB. v. 62 ὥστε βοῆσαι κ. αὐτὸν –ον.
(Homer, of Zeus).

*τεχνίτης: WIS. cf. vii. 22 of σοφία, xiii. 1 οὔτε τ. ἔργοις προσχόντες ἐπέγνωσαν τ. –ην.
(Plutarch **Epit.** i. 3=Diels Doxogr. 280, on Anaxagoras; Philo **Vita Cont.** 4).

τιμωρία: cf. ARIST. 208; WIS. xix. 13 κ. αἱ –αι τ. ἁμαρτωλοῖς ἐπῆλθον; 2 MAC. vi. 12 λογίζεσθαι τ. –ας μὴ πρὸς ὄλεθρον ἀλλὰ πρὸς παιδίαν τ. γένους ἡμῶν εἶναι; 3 MAC. ii. 6 σὺ τ. θρασὺν Φαραὼ . . ποικίλαις κ. πολλαῖς δοκιμάσας –αις ἐγνώρισας τ. σὴν δύναμιν; 4 MAC. xi. 3 περὶ πλειόνων ἀδικημάτων ὀφιλήσῃς τ. οὐρανίῳ δίκῃ –αν.
(O. T., infreq., **Prov.** xix. 26 (29)=מהלמות, **Dan.** ii. 18 (O′)=?).

τιμωρῶ: WIS. xii. 20 εἰ γὰρ ἐχθροὺς παίδων σου . . μετὰ τοσαύτης ἐτιμώρησας προσοχῆς κ. διέσεως, xviii. 8 ὡς γὰρ ἐτιμωρήσω τ. ὑπεναντίους; 4 MAC. ix. 24 ἡ δικαία κ. πάτριος ἡμῶν πρόνοια . . –ήσειεν τ. ἀλάστορα τύραννον, xii. 19 σὲ δὲ κ. ἐν τ. νῦν βίῳ κ. θανόντα –ήσεται, xvii. 21 κ. τ. τύραννον –ηθῆναι, xviii. 5 κ. ὁ τύραννος Ἀντίοχος κ. ἐπὶ γῆς τετιμώρηται κ. ἀποθανὼν κολάζεται.
(O. T. infreq., **Prov.** xxii. 3=Heb.?, **Ez.** v. 17, xiv. 15=שכל).

τροφή (cf. παντοτρόφος): ARIST. 190 ὁ θεὸς εὐεργετεῖ τὸ τ. ἀνθρώπων γένος ὁ ὑγείαν αὐτοῖς κ. –ὴν κ. τ. λοιπὰ κατὰ καιρὸν παρασκευάζων ἅπαντα; WIS. xvi. 2 –ὴν ἡτοίμασας ὀρτυγομήτραν, xvi. 20 ἀνθ' ὧν ἀγγέλων –ὴν ἐψώμισας τ. λαόν σου, cf. xix. 21 οὐδὲ τηκτὸν εὔτηκτον κρυσταλλοειδὲς γένος ἀμβροσίας –ῆς.
(O. T. **Ps.** lxiv (lxv). 10=דגן, ciii (civ), 27=אכל, cxxxv (cxxxvi). 25=לחם).

ὑγεία: ARIST. 190 v. supra s. τροφή.
(O. T. **Is.** ix. 6 (5)=Heb.?; Apocr., cf. **Test. Naph.** ii. 8†).

υἱός (cf. τέκνον): SIB. iii. 702-3 υἱοὶ δ' αὖ μεγάλοιο θεοῦ περὶ ναὸν ἅπαντες | ἡσυχίως ζήσοντ'; WIS. ii. 18 εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ ἀντιλήμψεται αὐτοῦ, v. 5 πῶς κατελογίσθη ἐν υἱοῖς θεοῦ, cf. ix. 5 ἐγὼ δοῦλος σὸς κ. υἱὸς τ. παιδίσκης σου, ix. 7 σύ με προείλω βασιλέα λαοῦ σου κ. δικαστὴν υἱῶν σου κ. θυγατέρων, xii. 19 κ. εὐέλπιδας ἐποίησας τ. υἱούς σου, xii. 21 μετὰ πόσης ἀκριβείας ἔκρινας τ. υἱούς σου, xvi. 10 τ. δὲ υἱούς ἰοβόλων δρακόντων ἐνίκησαν ὀδόντες, xvi. 26 ἵνα

μάθωσιν οἱ υἱοί σου οὓς ἠγάπησας, κύριε, xviii. 4 *οἱ κατακλείστους φυλάξαντες τ. υἱούς σου*, xviii. 13 *ἐπὶ τῷ τ. πρωτοτόκων ὀλέθρῳ ὡμολόγησαν θεοῦ υἱὸν λαὸν εἶναι*; 3 MAC. vi. 28 *ἀπολύσατε τ. υἱοὺς τ. παντοκράτορος ἐπουρανίου θεοῦ ζῶντος*, vii. 6 *τ. ἐπουράνιον θεὸν ἐγνωκότες ἀσφαλῶς ὑπερησπικότα τ. Ἰουδαίων ὡς πατέρα ὑπὲρ υἱῶν διὰ παντὸς συμμαχοῦντα.*
(O. T.=בן, **Deut.** xiv. 1, **Ps.** xxviii (xxix). 1, **Hos.** i. 10 (ii. 1); Apocr., **Sir.** iv. 10, **Ps. Sol.** xiii. 8).

ὑπάρχω: SIB. Fr. i. 35 *οὐρανοῦ ἠγεῖται, γαίης κρατεῖ, αὐτὸς –ει*, v. 174 *νῦν δὲ σὲ κ. σοὺς πάντας ὀλεῖ θεὸς αἰὲν –ων*, 2 MAC. xiv. 35 *σύ, κύριε, τ. ὅλων ἀπροσδεὴς –ων.*
(O. T., Ps. liv (lv). 20=ישב ?).

ὑπερασπίζω: WIS. v. 16 *κ. τ. βραχίονι –εῖ αὐτῶν*; 3 MAC. vii. 6 *κ. τ. ἐπουράνιον θεὸν ἐγνωκότες ἀσφαλῶς ὑπερησπικότα τ. Ἰουδαίων*; 4 MAC. iv. 9 *ἱκετευσάντων τ. θεὸν –σαι τ. καταφρονουμένου τόπου.*
(O. T.=חנן, מנן, **Gen.** xv. 1, **4 K.** xix. 34; Apocr., **Jud.** v. 21, vi. 2).

ὑπερεῖδον: WIS. xix. 22 *κ. οὐχ –ες ἐν παντὶ καιρῷ κ. τόπῳ παριστάμενος.*
(O. T.=var. **Lev.** xxvi. 44=מאס, **Ps.** xxvi (xxvii). 9, **Job.** vi. 14=עזב; Apocr. **Est.** Add. C 9 (xiii. 17)).

**ὑπέρμαχος*: SIB. iii. 709 *αὐτὸς –ος ἀθάνατος κ. χεὶρ Ἁγίοιο*; WIS. x. 20 *τ. τε –όν χεῖρα ᾔνεσαν ὁμοθυμαδόν*, cf. xvi. 17 *–ος γὰρ ὁ κόσμος ἐστὶν δικαίων*; 2 MAC. viii. 36 *–ον ἔχειν τ. θεὸν* (v. l. om.) *τ. Ἰουδαίους*, xiv. 34 *ἐπεκαλοῦντο τὸν διὰ παντὸς –ον τ. ἔθνους ἡμῶν.*
(Cornutus 20, of Athena; Philo **Abrah.** 96).

**ὑπισχνοῦμαι*: SIB. iii. 769 f. *τ. πᾶσιν ὑπέσχετο γαῖαν ἀνοίξειν | κ. κόσμον μακάρων τε πύλας κ. χάρματα πάντα.*
(Aeschylus **Eum.** 804, of Athena; Philo **Leg. All.** iii. 218, Josephus **Ant.** vi. 21).

**ὑπομιμνήσκω*: WIS. xii. 2 *κ. ἐν οἷς ἁμαρτάνουσιν –ων νουθετεῖς.*
(Cornutus 20, of gods; cf. Philo **Spec. Leg.** ii. 151, Josephus **Ant.** iii. 312).

ὑπόστασις: WIS. xvi. 21 *ἡ μὲν γὰρ –ίς σου τ. σὴν γλυκύτητα πρὸς τέκνα ἐνεφάνισεν.*
(O. T.=var., of God, only **Jer.** xxiii. 22=סוד).

ὑποστέλλω (πρόσωπον): WIS. vi. 7 οὐ γὰρ ὑποστελεῖται πρ. ὁ πάντων δεσπότης.
(O. T., **Ex.** xxiii. 21=נשא).

**ὑπόσχεσις: WIS. xii. 21 ὧν τ. πατράσιν ὅρκους συνθήκας ἔδωκας ἀγαθῶν –εων.
(Philo **Leg. All.** iii. 85, Josephus, **Ant.** iii. 312).

ὑποτάττω (cf. τάττω, προστάττω): SIB. Fr. iii. 12 f. ἡμῖν τε κτήνη ὑπέταξεν πάντα βροτοῖσιν . . . ἀνδρὶ δ' ὑπέταξεν παμποίκιλα κοὐ κατάληπτα; ARIST. 257 τὸ τ. ἀνθρώπων γένος τ. –ομένους φιλανθρωπεῖ; ARISTOB. ap. EUS. PR. EV. viii. 10. 10 κ. γὰρ ἐπὶ πάντων ὁ θεὸς κ. πανθ' ὑποτέτακται κ. στάσιν εἴληφεν; 2 MAC. ix. 12 δίκαιον –εσθαι τ. θεῷ.
(O. T.=var., **1 Chr.** xxii. 18=כבש, **Ps.** viii. 7=שית; Apocr., cf. **Test. Jud.** xxi. 2).

**ὑψιβρεμέτης: SIB. v. 432-3 ὅτε ταῦτα περαίνει | θεὸς –ης.
(Homer, Hesiod, of Zeus).

**ὑψικέραυνος (cf. κεραυνός, τερπικέραυνος): SIB. v. 302 ἐξολέσει γὰρ πάντας ἀναιδέας –ος.

ὕψιστος: SIB. Fr. i. 4 –ον γνώστην πανεπόπτην μάρτυρα πάντων, iii. 519 –ος δεινὴν ἐπιπέμψει ἔθνεσι πληγήν, iii. 574 βουλαῖς ἠδὲ νόῳ προσκείμενοι –οιο, iii. 580 ἐν δὲ δικαιοσύνῃ νόμου –οιο λαχόντες, iii. 719 κ. νόμον –οιο θεοῦ φραζώμεθα πάντες; EZEK. TRAGICUS. ap. EUS. PR. EV. ix. 29. 14 φεύγωμεν οἴκοι πρόσθεν –ου χέρας; PHILO EPICUS ap. EUS. PR. EV. ix. 24 μέγας ἔκτισεν ἄκτωρ | –ος; WIS. v. 15 ἡ φροντὶς αὐτῶν παρὰ –ῳ, vi. 3 κ. ἡ δυναστεία παρὰ –ου, cf. ix. 17 κ. ἔπεμψας τ. ἅγιόν σου πνεῦμα ἀπὸ –ων (v. 1. ὑψηλῶν, ὕψους); 2 MAC. iii. 31 ἠξίουν τ. Ὀνίαν ἐπικαλέσασθαι τ. –ον; 3 MAC. vi. 2 βασιλεῦ μεγαλοκράτωρ, –ε, παντοκράτωρ θεέ, vii. 9 τὸν πάσης δεσπόζοντα δυνάμεως θεὸν –ον ἀντικείμενον ἡμῖν; INSCRIP. Alexandria=Oehler #226a θεῷ μεγάλῳ μεγάλῳ –ῳ κτλ., Athribis=Oehler #230 Ἰουδαῖοι τ. προσευχὴν θεῷ –ῳ, Tanais=Oehler #92 θεῷ –ῳ . . σεβόμενοι θεὸν –ον κτλ.
(O. T.=עליון, **Gen.** xiv. 19, **Ps.** vii. 18, **Dan.** iii. 26; Apocr., freq., **1 Esd.** ii. 3, **Jud.** xiii. 18, **Sir.** iv. 10).

ὑψῶ: SIB. iii. 582 *αὐτοὶ δ' –θέντες ὑπ' ἀθανάτοιο προφήται*; ARIST. 263 *κ. ὁ θεὸς τ. ὑπερηφάνους καθαιρεῖ, τ. δὲ ἐπιεικεῖς κ. ταπεινοὺς ὑψοῖ.*
(O. T. usu.=רומם, הרים, **1 K.** ii. 10, **Ps.** iii. 3; Apocr., **Tob.** xiv. 7 (ℵ om.), **Test. Jos.** i. 7).

φέγγος (cf. φῶς): EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 14 *ἀπ' οὐρανοῦ δὲ –ὡς πυρὸς μέγα | ὤφθη ἡμῖν*, ix. 29. 16 *τόθεν δὲ –ος ἐξέλαμψέ νιν*; cf. WIS. vii. 10 of *σοφία*; 3 MAC. vi. 4 *πάτερ, σὺ Φαραὼ . . . ἀπώλεσας, –ος ἐπιφάνας ἐλέους Ἰσραὴλ γένει.*
(O. T. usu.=נגה, **2 K.** xxii. 13, **Hab.** iii. 4).

φείδομαι: WIS. xi. 26 *–η δὲ πάντων ὅτι σά ἐστιν, δέσποτα φιλόψυχε*, xii. 8 *ἀλλὰ κ. τούτων ὡς ἀνθρώπων ἐφείσω*, xii. 16 *κ. τὸ πάντων σε δεσπόζειν πάντων –εσθαι* (+σε v. l.) *ποιεῖ.*
(O. T. usu.=חמל, חוס, **2 Chr.** xxxvi. 15, Ps. lxxi (lxxii). 13; Apocr., **Est.** add. C 8 (xiii. 15), **Ps. Sol.** xiii. 1).

*φειδώ: SIB. v. 510 *κοὐκέτι δὴ –ὼ τις ἔσσεται ἐν χθονὶ κείνῃ*; WIS. xii. 18 *κ. μετὰ πολλῆς –οῦς διοικεῖς ἡμᾶς.*

**φιλαλήθης (cf. ἀληθής): ARIST. 206 *–ης ὁ θεός ἐστιν.*
(of Zeus, on coins of Laodicea ap. Lid. Scott).

**φιλανθρωπῶ: ARIST. 257 *κοινῶς γὰρ ὁ θεὸς τ. ταπεινούμενον προσδέχεται κατὰ φύσιν κ. τὸ τ. ἀνθρώπων γένος τ. ὑποτασσομένους –εῖ*; cf. *–ος* of *σοφία*; WIS. i. 6, vii. 23.
(cf. *–ος* Plato **Symp.** 189d, of Eros; cf. *–ος* Philo **Virt.** 77; cf. *–ία* Josephus **Ant.** i. 24).

**φιλοδίκαιος (cf. δίκαιος): ARIST. 209 *κ. γὰρ ὁ θεὸς –ός ἐστιν.*
(Philo **Quis Rer.** 163).

**φιλόψυχος (cf. ψυχή): WIS. xi. 26 *φείδῃ δὲ πάντων ὅτι σά ἐστιν, δέσποτα –ε.*

φοβερός: EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 11 *δέσποθ' ἵλεως γενοῦ | ὡς –ός, ὡς πέλωρος.*
(O. T.=נורא, **Deut.** x. 17, **Ps.** xlvi (xlvii). 3; Apocr., **Sir.** i. 8, **2 Mac.** i. 24).

φόβος (1): ARIST. cf. 95 *–ῳ κ. καταξίως μεγάλης θειότητος ἅπαντ' ἐπιτελεῖται*, 159 *μνήμην ἔχοντας τ. ἑαυτῶν κατασκευῆς, ἐπὶ πᾶσι δὲ τ. περὶ θεοῦ –ον*, 189 *καταρχὴν δὲ θείου*

–ου λαμβάνων ἐν οὐδενὶ διαπίπτοις; 2 MAC. vi. 30 διὰ τὸν αὐτοῦ –ον ταῦτα πάσχω, cf. xv. 18 μέγιστος δὲ κ. πρῶτος ὁ περὶ τ. καθηγιασμένου ναοῦ –ος; 4 MAC. xv. 8 διὰ τ. πρὸς τ. θεὸν –ον ὑπερεῖδεν τὴν τ. τέκνων πρόσκαιρον σωτηρίαν.
(O. T. usu.=יראה, פחד, **Ex.** xx. 20, Ps. cx (cxi). 10; Apocr., **Sir.** i. 11, **Bar.** iii. 7).

(2): SIB. iii. 678-9 πᾶσαί τ' ἀνθρώπων ψυχαὶ κ. πᾶσα θάλασσα | φρίξει ὑπ' ἀθανάτοιο προσώπου κ. –ος ἔσται; WIS. v. 2 ἰδόντες ταραχθήσονται –ῳ δεινῷ, xvii. 6 διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ –ου πλήρης, xvii. 15 αἰφνίδιος γὰρ αὐτοῖς κ. ἀπροσδόκητος –ος ἐπῆλθεν; 2 MAC. xii. 22 κ. γενομένου δέους ἐπὶ τ. πολεμίους, –ου τε ἐκ τῆς τοῦ τ. πάντα ἐφορῶντος ἐπιφανίας γενομένης ἐπ' αὐτούς; 3 MAC. ii. 23 ἰδόντες τ. καταλαβοῦσαν αὐτὸν εὔθυναν . . ὑπερβάλλοντι καταπεπληγμένοι –ῳ.
(O. T.=var., **Gen.** xv. 12=אמה, **Job.** xxxi. 23=פחד; Apocr., **Sir.** xxxiii (xxxvi). 2).

*φροντίς: WIS. v. 15 ἡ –ὶς αὐτῶν (sc. τ. δικαίων) παρὰ Ὑψίστου.
(cf. –ίζω **Ps.** xxxix (xl). 18=חשב).

φυλάττω: SIB. iii. 33 τηρεῖτε† τ. ἐόντα θεὸν ὃς πάντα –ει; WIS. cf. ix. 11, x. 5 of σοφία, xix. 6 ἵνα οἱ σοὶ παῖδες φυλαχθῶσιν ἀβλαβεῖς.
(O. T.=שמר, **Num.** vi. 24, **Ps.** xi (xii). 8; Apocr., **Test. Jud.** xxii. 3).

φωνή: SIB. iii. 669 κ. ῥα θεὸς –ῇ μεγάλῃ πρὸς πάντα λαλήσει, v. 62-3 ὥστε βοῆσαι κ. αὐτὸν τερπικέραυνον | οὐρανόθεν –ῇ μεγάλῃ, v. 345 θεοῦ –ὴν ἐπακοῦσαι†; ARISTOB. ap. EUS. PR. EV. xiii. 12. 3 δεῖ γὰρ λαμβάνειν τ. θείαν –ὴν οὐ ῥητὸν λόγον ἀλλ' ἔργων κατασκευάς, cf. xiii. 12. 4 δοκοῦσι δέ μοι . . κατηκολουθηκέναι τούτῳ Πυθαγόρας τε κ. Σωκράτης κ. Πλάτων λέγοντες ἀκούειν –ῆς θεοῦ; ARTAP. ap. EUS. PR. EV. ix. 27. 21 –ὴν δ' αὐτῷ (sc. Μωύσῳ) θείαν εἰπεῖν στρατεύειν ἐπ' Αἴγυπτον, ix. 27. 36 τ. δὲ Μωύσῳ θείαν –ὴν γενέσθαι.
(O. T.=קול freq., **Gen.** iii. 8, **Ex.** xv. 26, Ps. xvii (xviii). 14; Apocr. **Jud.** xvi. 14, **Bar.** i. 18).

φῶς: SIB. Fr. i. 27 κ. λίπετε σκοτίην νυκτός, φωτὸς δὲ λάβεσθε, Fr. iii. 34 ὃς δ' ἔστιν ζωή τε κ. ἄφθιτον ἀέναον φῶς; WIS. vii. 26 ἀπαύγασμα γάρ ἐστιν (sc. σοφία) φωτὸς ἀιδίου,

xvii. 20 *ὅλος γὰρ ὁ κόσμος λαμπρῷ κατελάμπετο φωτί*, xviii. 1 *τ. δὲ ὁσίοις σου μέγιστον ἦν φῶς*, cf. xviii. 4 *τ. υἱούς σου δι᾽ ὧν ἤμελλεν τ. ἄφθαρτον νόμου φῶς τ. αἰῶνι δίδοσθαι.*
(O. T.=אור, **Gen.** i. 3, **Ps.** iv. 7, xxxv (xxxvi). 10; Apocr., **Sir.** l. 29, **Bar.** v. 9).

χαρίζομαι: ARIST. 196 *θεὸν γὰρ εἶναι τ. –όμενον ταῦτα*; 2 MAC. iii. 33 *διὰ γὰρ αὐτὸν* (sc. *Ὀνίαν*) *σοὶ* (sc. *Ἡλιοδώρῳ*) *κεχάρισται τὸ ζῆν κύριος*, cf. vii. 22 f.; 3 MAC. v. 11 *ὑπὸ τ. –ομένου πᾶσιν.*
(Apocr., **Test. Sim.** iv. 6).

χάρις (cf. *προχάρισμα*): SIB. iv. 46=189 *πνεῦμα θεοῦ δόντος ζωήν θ᾽ ἅμα κ. –ιν* (v. 1. *βίον*) *αὐτοῖς*, v. 330 *ταύτην* (sc. *τ. Ἰουδαίαν*) *γὰρ πρώτην ἔγνως, θεός, ἐν –ίτεσσιν*; cf. EZEK. TRAGICUS ap. EUS. PR. EV. ix. 29. 12 *δώσω –ιν | λαῷ*; WIS. iii. 9=iv. 15 *ὅτι –ις κ. ἔλεος τ.* (v. 1. *ἐν τ.*) *ἐκλεκτοῖς αὐτοῦ*, iii. 14 *δοθήσεται γὰρ αὐτῷ τ. πίστεως –ις ἐκλεκτή*, viii. 21 *κ. τοῦτο δ᾽ ἦν φρονήσεως τὸ εἰδέναι τίνος ἡ χάρις.*
(O. T.=חן, **Ex.** iii. 21, **Ps.** lxxxiii (lxxxiv). 12; Apocr., **Sir.** iii. 18, **Tob.** i. 13).

***χάρμα*: SIB. Fr. iii. 35-6 *κ. μέλιτος . . .† γλυκερώτερον ἀνδράσι –α | ἐκπροχέει*, iii. 619 *κ. τότε δὴ –ην μεγάλην θεὸς ἀνδράσι δώσει*, iii. 769-70 *ὑπέσχετο γαῖαν ἀνοίξειν | κ. κόσμον μακαρῶν τε πύλας κ. –ατα παντα.*
(cf. O. T. *χαρμονή, –οσύνη*, **Jer.** xxxviii (xxxi). 13=ששון; Apocr. **Bar.** iv. 23).

χείρ: SIB. iii. 671-2 *κ. πάντες ὀλοῦνται | –ὸς ἀπ᾽ ἀθανάτοιο*, iii. 675-6 *γαῖα . . . σαλεύσεται ἤμασι κείνοις | –ὸς ἀπ᾽ ἀθανάτοιο*, iii. 708-9 *μάλα δ᾽ ἔσσεται αὐτοῖς | αὐτὸς ὑπέρμαχος ἀθάνατος κ. – Ἅγιοιο*, iii. 795 – *γὰρ θεοῦ ἔσσετ᾽ ἐπ᾽ αὐτούς*; ARISTOB. ap. EUS. PR. EV. viii. 10. 1 *διότι σημαίνεται διὰ τ. νόμου τοῦ παῤ ἡμῖν κ. –ες κ. βραχίων . . . ἐπὶ τ. θείας δυνάμεως*, viii. 10. 7 ff. (bibl. citations. "*ἐν –ὶ κραταιᾷ ἐξήγαγεν ὁ θεός σε ἐξ Αἰγύπτων*" *κ. πάλιν "ἀποστελῶ, φησὶν ὁ θεός, τ. –ά μου κ. πατάξω τ. Αἰγυπτίους" . . . "ἰδοῦ – κύριου ἔσται ἐν τ. κτήνεσί σου."*), viii. 10. 8 *ὥστε αἱ –ες ἐπὶ δυνάμεως νοοῦνται θεοῦ*; EZEK. TRAGICUS ap. EUS. PR. EV. cf. ix. 29. 5, ix. 10. 14 *φεύγωμεν οἶκοι πρόσθεν ὑψίστου –ας*; WIS. iii. 1 *Δικαίων δὲ ψυχαὶ ἐν –ὶ θεοῦ*, v. 16 *διὰ τοῦτο λήμψονται τ. βασίλειον τ. εὐπρεπείας κ. τ. διάδημα τ. κάλλους ἐκ*

–ὸς κυρίου, vii. 16 ἐν γὰρ –ὶ αὐτοῦ κ. ἡμεῖς κ. οἱ λόγοι ἡμῶν, x. 20 τ. τε ὑπέρμαχόν σου –α ᾔνεσαν ὁμοθυμαδόν, xi. 17 οὐ γὰρ ἠπόρει ἡ παντοδύναμός σου –, xiv. 6 ἡ ἐλπὶς τ. κόσμου (Noah) . . τ. σῇ κυβερνηθεῖσα –ί, xvi. 15 τ. δὲ σὴν –α φυγεῖν ἀδύνατόν ἐστιν, xix. 8 δι' οὗ πανεθνεὶ διῆλθον οἱ τ. σῇ σκεπαζόμενοι –ί; 2 MAC. vi. 26 τὰς τ. παντοκράτορος –ας οὔτε ζῶν οὔτε ἀποθανὼν ἐκφεύξομαι, vii. 31 οὐ μὴ διαφύγῃς τ. –ας τ. θεοῦ; 3 MAC. ii. 8 οἱ κ. συνιδόντες ἔργα σ. –ός, ᾔνεσάν σε τ. παντοκράτορα, v. 13 κ. πάλιν ἠξίουν τ. εὐκατάλλακτον δείξαι μεγαλοσθενοῦς ἑαυτοῦ –ὸς κράτος ἔθνεσιν ὑπερηφάνοις; 4 MAC. xvii. 19 κ. γάρ φησιν ὁ Μωσῆς κ. πάντες οἱ ἡγιασμένοι ὑπὸ τ. –άς σου.

(O. T.=יי, freq., **Ex.** vi. 1, ix. 3, **Ps.** viii. 7; Apocr., **Sir.** ii. 18, **Bar.** ii. 11).

**χειραγωγία: ARIST. 239 ἀνθυποτιθεὶς πρὸς τὰ τ. καιρῶν . . . σὺν –ᾳ θεοῦ. τοῦτο δ' ἐστίν, αἱ τ. πράξεων τελειώσεις ὑπ' αὐτοῦ.

*χόλος: SIB. iii. 556 ἀλλ' ὁπόταν μεγάλοιο θεοῦ –ος ἔσσεται ὑμῖν, iii. 561 κ. ζητεῖν ῥυστῆρα –ου μεγάλοιο τίς ἔσται, iv. 160 ἀλλὰ –ῳ βρύχονται†, iv. 169 παύσει δὲ –ον πάλιν, v. 508 ἐν δὲ θεὸς βρέξει κατὰ γῆς δεινὸν –ον αὐτοῖς; PHOC. 101 δαιμόνιον –ον ὄρσῃς.

(Sophocles **Aj.** 744, of gods).

**χολοῦμαι: SIB. iii. 766 ταῦτα γὰρ ἀθάνατος κεχολὼσεται ὅς κεν ἁμάρτῃ.

(Homer Il. 408, of Zeus).

χορηγῶ: ARIST. 259 διανοούμενος γὰρ ὡς θεὸς πολυωρεῖ τὸ τ. ἀνθρώπων γένος, –ῶν αὐτοῖς κ. ὑγείαν κ. εὐαισθησίαν κ. τ. λοιπά.

(cf. O. T.=כלכל not of God; Apocr. **Sir.** i. 10, 26).

χρηστός: WIS. xv. 1 Σὺ δὲ ὁ θεὸς ἡμῶν –ὸς κ. ἀληθής.

(O. T.=טוב, freq. in **Ps.**, xxiv (xxv.) 8, xxxiii (xxxiv). 9; Apocr., **2 Mac.** i. 24, **Ps. Sol.** ii. 40).

ψυχή (object): cf. PHOC. iii. –ῶν δὲ θεὸς βασιλεύει; WIS. xv. 11 τ. ἐμπνεύσοντα αὐτῷ –ὴν ἐνεργοῦσαν; 4 MAC. xiii. 13 τ. θεῷ . . . τ. δόντι τ. –άς, xviii. 23 –ὰς ἁγνὰς κ. ἀθανάτους ἀπειληφότες παρὰ τ. θεοῦ.

(O. T. usu.=נפש, **Gen.** ii. 7, **Ps.** lxv (lxvi). 9).

**ψυχοτρόφος (cf. παντοτρόφος): SIB. v. 500 –ον γενετῆρα θεὸν μέγαν αἰὲν ἐόντα; cf. Fr. iii. 8 ἑρπετὰ –εῖται†.

ὤν: SIB. iii. 15-16 ἀλλ' αὐτὸς ἀνέδειξεν αἰώνιος αὐτὸς ἑαυτόν | ὄντα τε κ. πρὶν ἐόντα, ἀτὰρ πάλι κ. μετέπειτα, iii. 33 τηρεῖτε τ. ἐόντα θεόν, cf. αἰὲν ἐόντα v. 277, 360, 500; WIS. xiii. 1 κ. ἐκ τ. ὁρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τ. ὄντα; 4 MAC. v. 24 μόνον τ. ὄντα θεὸν σέβειν μεγαλοπρεπῶς.

(O. T., **Ex.** iii. 14=אהיה אשר אהיה, **Jer.** i. 6 (+δέσποτα) and xxxix (xxxii). 17 +17 (+κύριε)=אדני יהוה, cf. Baudissin iii. 699 f.).

AN HISTORICAL STUDY OF THE CANONIZATION OF THE HEBREW SCRIPTURES

By Solomon Zeitlin

I

The Canonization of the Prophetic Books

Though the word "canon" or a word similar to it, is never used in rabbinic literature with reference to the Bible, the principle of canonization, however, is quite applicable. The term "canon" is used mainly with reference to books which are considered divine, therefore authoritative; whereas the books which are not canonized are not only of no authority and hence not binding, but are not allowed to be read.

The Hebrew Bible is divided into three sections: תורה Laws, נביאים Prophets, כתובים Hagiographa,—Scriptures. The first section, the Pentateuch, according to the opinion of most scholars, was already canonized at the time of Ezra.[1] The second section, the Prophets, likewise, was canonized in the early Hellenistic period. Ben Sira, in enumerating the number of the Prophets, mentions the twelve minor prophets as contained in one book.[2] The author of the second book of Maccabees also tells us that Nehemiah "collected the books about the Kings, the prophets, and the books of David . . . so did Judas collect all the writings."[3] That the second section of the Bible, namely the Prophets, was canonized in the pre-Maccabean period, can be shown from a

[1] See H. E. Ryle, *The Canon of the Old Testament*, London, 1892; Buhl, *Kanon u. Text des Alten Testamentes*, Leipzig, 1891; Comp. also Wood's article on the Old Testament in Hasting's Dictionary of the Bible. Also J. Fürst, Der Canon des Alten Testament, Leipzig, 1868; G. Wildeboer, The Origin of the Canon of the Old Testament, London, 1895.

[2] Ben Sira XLIX, 10. Comp. Ryle, *Ibid.*

[3] II Maccabees 1, 13, 15.

passage in the early Tannaitic Literature, where it is stated that Shammai (Shemaiah) in his endeavor to introduce a new law, cited for his support a verse from the book of Samuel.[4] This means of deriving a new law could not have been followed unless the book of Samuel had already been canonized, for those books which were not canonized were not authoritative, and no new laws could have their validity based on such non-authoritative works.

Some scholars are of the opinion that the Prophets might have been canonized much before the destruction of the Temple. Nevertheless, there was not an unanimous agreement on some of the Prophetic books. The Book of Ezekiel was in danger of being removed from the Canon.[5] These scholars base their assumption on the Talmudic passage: had it not been for Hananiah ben Hezekiah, the book of Ezekiel would have been withdrawn, גנזו, because its words conflicted with the words of the Torah.[6] From the Sifre we learn some of the points of disagreement between the Prophet and the Pentateuch. The Prophet Ezekiel states, "That the meal offering shall be an ephah, for a bullock, and a ephah for a ram, and for a lamb."[7] According to the Pentateuch, however, the meal offering for a bullock was to be three tenth deals; for a ram, two tenths deals, and one tenth deal for a lamb.[8] Hananiah ben Hezekiah succeeded in reconciling this seeming contradiction by stating that Ezekiel wished to teach that any measure, whether large or small is called ephah.[9] Another discrepancy between Ezekiel and the Pentateuch is given in the Tractate *Menaḥot*. Ezekiel states "in the first day of the first

[4] Kid. שמאי [שמעיה] אומר משום חגי הנביא שולחיו חייב שנאמר אותו הרגת בחרב בני עמון 43a, See S. Zeitlin, The Semikah Controversy between the Zugoth, *J.Q.R.N.S. VII.*

[5] Bertholet, *Das Buch Hesekiel*; Ryle, Ibid.; Graetz, *Geschichte*, III; Derenbourg, *Essai* p. 296.

[6] ברם זכור אותו האיש לטוב [אלעזר בן] וחנינה בן חזקיה שמו שאלמלא הוא גנזו ספר יחזקאל שהיו דבריו סותרין דברי תורה Shab. 13b.

[7] Ezek. XLVI, 11.

[8] Num. XXVIII.

[9] רבי אלעזר בן חנינה בן חזקיה אומר איפה לפר ואיפה לאיל ואיפה לכבש וכי מידת אילים וכבשים אחת היא אלא מלמד שאיפה גדולה ואיפה קטנה קרויה איפה Comp. Men. 45a. איפה לפר . . . אמר ר' שמעון וכי מידת פרים ואלים אחת היא אלא שאם היו להם פרים מרובין ולא היו נסכים יבאו פר אחד ונסכיו . . .

month thou shalt take a young bullock, without blemish, and cleanse therewith the sanctuary."[10] From the Pentateuch, however, we learn, that on the new moon a bullock was to be offered as a burnt offering,[11] which is obviously in contradiction with Ezekiel's passage where the bullock was not a burnt offering but a sin offering. Rabbi Judah being perplexed with these conflicting passages said that only Elijah would be able to interpret this passage of Ezekiel. Rabbi Jose's opinion was that there is no discrepancy between the Torah and Ezekiel, and the passage in Ezekiel has no bearing upon the new month sacrifice. He refers to the sin offering of the dedication of the second Temple, which was celebrated on the new moon of the first month (Nisan).[12]

The prevailing opinion among the modern scholars is that the early teachers of the Talmud were not only opposed to the last chapters of Ezekiel because of the evident halakic conflict with the Torah, but also for his theosophical speculations related in the first chapter, namely his description of the Chariot (Markaba).[13] Here again Hananiah ben Hezekiah was the man who was responsible for having Ezekiel retained in the canonical books. It once happened, we are told in the Talmud, that a lad was reading in his teacher's house (school) in the Book of Ezekiel, and so absorbed himself in the *Hasmal*, that a fire came out from the *Hasmal* and consumed him. Therefore, the Rabbis sought to withdraw, לגנוז, the book of Ezekiel. But Hananiah ben Hezekiah said to them, "If he (the lad) was wise, are then all wise?"[14] Consequently, through the efforts of Hananiah ben Hezekiah the book was not excluded from the canon. Professor Torrey goes a little farther and maintains that the objection of the Jewish Teachers to the book of Ezekiel was not because of its conflict with the

[10] Ezek. XLV, 18. בראשון באחד תיקח פר בן בקר וחטאת את המקדש.

[11] Num. XXVIII, 11.

[12] ר' יהודה אומר פרשה זו אליהו עתיד לדורשה אמר לו ר' יוסי מילואים הקריבו בימי עזרא כדרך שהקריבו בימי משה, וכל נבלה וטרפה מן העוף . . . . . לא יאכלו הכהנים כהנים הוא . . . הא ישראל אכלי . . . אליהו עתיד לדורשה Men. 45a

[13] Ryle, The Canon, p. 193.

[14] ת"ר מעשה בתינוק אחד שהיה קורא בבית רבו בספר יחזקאל והיה מבין בחשמל ויצאה אש מחשמל ושרפתו ובקשו לגנוז ספר יחזקאל אמר להם חנינה בן חזקיה אם זה חכם הכל חכמים Hag. 13a.

words of the Torah. "The real cause of the controversy" according to Torrey, "was hidden and that out of necessity under a mere pretext." The entire story as given in Shabbat is "good humor camouflaged, nothing else." He is of the opinion that the real cause for the objection to the Book of Ezekiel lies in the fact that the book is not the product of the prophet Ezekiel, but was compiled much later. The entire book is pseudo-Ezekiel.[15]

The theory that the book of Ezekiel was in danger of being excluded from the canonical books, is based entirely on the talmudic passage where it is stated בקשו לגנוז. The word גנז has different meanings. It may mean "to store away" some very precious thing,[16] or it may mean "to store away from the possibility of destruction." This latter definition of the word גנז is frequently found in the Talmud.[17]

Many scholars have rendered the Hebrew word גנז wrongly by interpreting it as "hidden": בקשו לגנוז ספר יחזקאל they wanted to remove the Book of Ezekiel from the Canon, that is, to declare it an Apocryphal book. The word גנז never occurs in the Talmudic literature in that sense. It occurs only in the sense of storing something away because of its great value; or it refers to a book which is not fit for public reading any more, and which should not, however, willfully be destroyed. This is indicated by a story related in the tractate *Shabbat*. Once R. Gamaliel was standing on the hill of the Temple, and a translation of the Book of Job was brought before him. He said to one of the masons: "store it away under the rubble," (so acc. to Tal. Jer. ibid.). R. Jose, the son of Juda, says that a trough of mud was put upon the book. But Rabbi did not accept this testimony of R. Jose, giving two objections for not accepting the validity

[15] C. Torrey, *Pseudo-Ezekiel and the Original Prophecy*; Comp. also Budde, Zum Eingang des Buches Ezechiel, *Journal of Biblical Literature*; 1931, 20ff., S. Spiegel, Ezekiel or Pseudo-Ezekiel, *The Harvard Theological Review*, Oct. 1931.

[16] אבותי גנזו למטה ואני גנזתי למעלה B. B. 11a; גנוזה לצדיקים לעתיד לבא Pes. 119a; משגנזו הארון גנזו עמו צנצנת המן Yom. 52b. Comp. II Maccabees, II, "Jeremiah found a cavernous chamber, in which he placed the tabernacle, and the ark, and the altar of incense; and he made fast the door." גנז ספר רפואת ובאוצרות בית המלך Pes. 56a. II Kings, XVIII, 15, the Targum has ובגנזי בית מלכא; see ibid., XX, 17.

[17] חשמישי קדושה גנזין Meg. 26b and passim.

of the story. First, there was no mud on the Temple Mount; secondly, the book could not be destroyed willfully.[18] From here we can see that the word גנז must be interpreted in the sense of preserving as opposed to destruction. Again, in the Talmud it is stated that the Holy Scriptures, when translated into one of the foreign languages, although they were not supposed to be read on the Sabbath; nevertheless, in case of a fire, such books were to be saved, regardless of the Sabbath.[19] Books in such a class were to be stored away from destruction. On the other hand, the heretical books, which had the name of the Deity written in them did not have to be saved, and were to be burned immediately even though the divine name was in them. But Rabbi Jose of Galilee says "on week days, one may examine the portion where the name of the Deity appears, and this part is to be stored away from destruction, while the rest should be burned."[20] Here again, we see the word גנז is in opposition to שרף used to denote destruction by burning. The same thought is expressed frequently in the Talmud. A Scroll which is in a state of decay גונזין should be buried by the side of a scholar.[21] Another Rabbi said that the wrappings of the scrolls which were in a state of decay should be used as shrouds.[22] Here again we see the word גנז is applied to those sacred books which could not be used any more for public reading because they were in a state of decay. Such books had to be buried, but not destroyed. Similarly a scroll in which the name of the Deity was written in gold must be stored away.[23] Such a scroll may not be used in the synagogue, as the law states

[18] מעשה באבא חלפתא שהלך אצל רבן גמליאל ברבי לטבריא ומצאו שהיה יושב על שלחנו של (יוחנן הנזוף) ובידו ספר איוב תרגום וקרא בו אמר לו זכור אני ברבן גמליאל אבי אביך שהיה עומד ע"נ מעלה בהר הבית והביאו לפניו ספר איוב תרגום ואמר לבנאי [גנזו תחת הגדבך] ר' יוסי בר' יהודה אומר ערובת של טיט כפו עליו אמר ר' שתי תשובות יש בדבר . . . וכי מותר לאבדן ביד Shab. 115a.

[19] Ibid. היו כתובים תרגום וכל לשון מצילין אותן מפני הדליקה . . . אין מצילין ואפילו הכי גניזה בעו. Comp. Tosefta, Ibid. XIII. מצילין אותן וגונזן אותן.

[20] Tosefta, Ibid. ספרי מינין אין מצילין אותן אלא נשרפין הן במקומן הן ואזכרותיהם ר' יוסי הגלילי אומ' בחול קורא את האזכרות וגונז ושורף את השאר.

[21] Meg. 26b. ספר תורה שבלה גונזין אותו אצל תלמיד חכם.

[22] Ibid. מטפחות ספרים שבלו עושין אותן תכריכין למת מצוה וזו היא גניזתן.

[23] Trac. Sef. I, 9. מעשה בתורתו של אלכסנדרים שהיו כל אזכרותיה כתובות בזהב ובא מעשה לפני חכמים וגנזו.

that letters of the Deity must not be written in gold.[24] Since the name of God, however, is found in the scroll, it should not be destroyed, and must be stored away.

The word גנז is found in tannaitic literature in reference to sacred objects which for one reason or another became unfit for use. Such objects had to be stored away in a particular place and could not be destroyed. A Mishna tells us that the stones of the altar which were defiled, were stored away in the Temple area by the Hasmoneans.[25] According to the first book of the Maccabees, the stones were stored away in the Mountain of the House until a prophet should come to decide concerning them.[26] The altar which was profaned by the Syrians could not be used further. On the other hand, the stones could not be destroyed. Similarly the knives which were used in the Temple, when they became unfit for further use, were not thrown away, but were stored away in a particular place in the Temple.[27] In the same manner, if a book of the Bible which was found by the rabbis not fit to be used in the synagogue for some reason or other, because it contradicted other canonical books of the Bible,[28] or if it contradicted itself[29], or if there were found in it some heretical ideas,[30] such a book had to be stored away and could not be used further in the synagogue, but that did not mean that the book was excluded from the canon. If we should say that the word גנז is to be interpreted as meaning exclusion of the book from the canon and to make it as ספרים חצונים, that would be the same as saying that they are profane and should be destroyed, as ספרים חצונים were not allowed to be used even privately[31] and had to be destroyed.

The very passage from which the scholars want to deduce that the Book of Ezekiel was to be classified among the apocryphal

[24] Ibid.
[25] Mid. I, 6. בה גנזו בני חשמונאי את אבני המזבח ששקצום מלכי יון.
[26] I Mac. IV, 46.
[27] Mid. IV, 7. Zeb. 88. . . . וגנוזה ששם גונזים את הסכינים, סכין מטרפת.
[28] Shab. 13b. גנזו ספר יחזקאל שדבריו סותרין דברי תורה.
[29] Shab. 30b. בקשו חכמים לגנוז ספר קהלת מפני שדברין סותרין זה את זה.
[30] Mid. R. Q. I בקשו חכמים לגנוז ספר קהלת מפני שמצאו בו דברים מטין לצד מינות.
[31] San. X, 1.

books, is based entirely on a faulty reading. The story relates that a youth who was reading in his teacher's house (school) in the book of Ezekiel, and absorbed in the Hasmal, when a fire came out from Hasmal, and consumed him. Therefore they sought to withdraw the book of Ezekiel. Hananiah ben Hezekiah said to them, "If he (the lad) was wise, are then all wise?"[32] In En Jacob the reading is יהושע בן גמליאל instead of חנינה בן חזקיה. Rabinowitz in his Variae Lectiones, דקדוקי ספרים, substitutes שמעון בן גמליאל Simon ben Gamaliel, for he says that there is no rabbi by the name of Joshua ben Gamaliel.

I believe, however, that the original reading was יהושע בן גמלא Joshua ben Gamala. We recall, that this man, according to the Talmud, was responsible for instituting the public schools in Palestine and in some way made the study of Hebrew letters compulsory.[33] When the Rabbis sought to remove the book of Ezekiel from being studied in the schools, Joshua ben Gamala opposed them, and argued that the study of the book of Ezekiel in the public schools is not dangerous. "If he (the lad) was wise, are then all wise?"

Since the name of Joshua ben Gamala rarely occurs in the Talmud, and was quite unknown to the scribes of the Talmud, some scribe changed the name to Joshua ben Gamaliel. While other scribes, being unfamiliar with the name of Joshua ben Gamala, and knowing that the book of Ezekiel was quite frequently connected in the Talmud with the name of Hananiah ben Hezekiah, consequently changed the name in this passage from Joshua ben Gamala to Hananiah ben Hezekiah. Undoubtedly the original text had Joshua ben Gamala, and not Hananiah ben Hezekiah, for if the text had Hananiah ben Hezekiah, no scribe would have amended it to read יהושע בן גמליאל Joshua ben Gamaliel (or יהושע בן גמלא Joshua ben Gamala), as Joshua ben Gamala was hardly known to the scribes of the Talmud and there was no man by the name of יהושע בן גמליאל.

The word גנז in relation to Ezekiel should be interpreted as stored away from public reading; that is, it should not be studied

[32] Hag. 13a.

[33] B. B. 21a. יהושע בן גמלא שמו שאלמלא הוא נשתכחה תורה מישראל .... תיקן שהיו מושיבין מלמדי תינוקות.

and interpreted in the academies of learning. The story which is recorded in Talmud Chagiga illustrates this idea quite clearly. When the lad tried to interpret the matter of the Hasmal the rabbis decided to store away this book from further study in the schools. In the tractate Shabbat we are told that the rabbis were of the opinion that the Book of Ezekiel should not be studied in the academies, "for its words conflict with the words of the Pentateuch."

The entire tannaitic literature gives us no inkling whatsoever that the Book of Ezekiel was threatened with being withdrawn from the canon and declared an apocryphal book, in which case it would be forbidden to be read. Of all the portions of the Bible, which, according to the Mishna and *Tosefta* of *Megillah*, were not allowed to be read,[34] the book of Ezekiel is not even mentioned. From this we may conclude that the rabbis did not oppose the reading of Ezekiel. We do find, however, a statement that the first chapter of Ezekiel, the *Markaba*, was read publicly,[35] which shows clearly that the rabbis had no objection at all to the first chapter of Ezekiel. What they maintained was that this chapter should be interpreted and discussed only by men who were both mature and scholarly.[36] Some rabbis were of the opinion that the first chapter of Ezekiel should not be read as *Haftarah*. Rabbi Judah, however, maintained that the first chapter can be used even as an *Haftarah*.[37] It is out of the question to assume that the rabbis at this late date dared to declare the Book of Ezekiel apocryphal, for the Prophets were already canonized, and the rabbis did not possess the authority of withdrawing any book from the Canon. Ben Sira had Ezekiel already in his list of the Prophets, and the order of the Prophets as given by Ben Sira is almost identical with the record in the Talmud.[38]

[34] See Mishna, Meg. IV, 10; Tosefta, Ibid. IV.

[35] Tosefta, Ibid. והמרכבה קורין אותה לרבים.

[36] Hag. II, 1, ... במרכבה ביחיד אין דורשין.

[37] M. Meg. IV, 10. אין מפטירין במרכבה ור' יהודה מתיר.

[38] Ben Sira, XLVIII–XLIX; Isaiah, Jeremiah, Ezekiel and the Twelve Prophets. According to the Talmud the order was Jeremiah, Ezekiel, Isaiah and the Twelve Prophets. However, in our Masoretic Bibles is in the same order as that which Ben Sira gives.

II

The Canonization of the Scriptures

The third part of the Bible is the Scriptures—Hagiographa. This section of the Bible is likewise authoritative. The *Tannaim* in expounding the Law many a time quote the *Ketubim* in support, which meant that the words of the Scriptures were authoritative, and upon their passages, new laws were based. The question now arises, was this group, called the *Ketubim*, canonized at the same time with the group called Prophets, or was this group canonized at a later period, and if so, when?

Ben Sira in giving the list of the Prophets does not mention by name any of the books of the Scriptures.[39] We may assume from this that although the books of the Scriptures may already have been written, they were not yet canonized. Josephus in his book "Against Apion" stated that the Jews had twenty-two books. Of these, five are the books of Moses, thirteen are the prophetic ones, and the remaining four books contained the Hymns to God and the precepts.[40] So in the time of Josephus the Bible was already canonized and contained twenty-two books, divided into three parts, the Pentateuch, the Prophets, and a third part comprising four books of Hymns and precepts. A *Baraita* in the Talmud, however, gives the canon as consisting of twenty-four books, the prophetic books being eight in number, and the Scriptures consisting of eleven.[41]

The question is, which of the books that the Talmud had in the third group, the Hagiographa, did Josephus place in the second group, the Prophets. This cannot be ascertained, and many speculations have been offered by students of the Bible. Many scholars are of the opinion that Josephus probably had in his Canon, among the Prophets, the Books of Daniel, Ezra, Nehemiah, Chronicles, and Job, while in the third group, the Hagiographa, he had the remaining four books: Song of Songs, Psalms, Ecclesiastes,

[39] Although Ben Sira may have quoted some phrases or passages from the books which are known to us as Kethubim, he does not refer to them by name. Comp. S. Schechter, The Wisdom of Ben Sira, Cambridge, 1899.

[40] *Against Apion*, I, 8.

[41] B. B. 14b.

and the Proverbs. The Book of Ruth was added to Judges and Lamentations to Jeremiah.[42]

The fact remains that Josephus had in his Canon, twenty-two books, instead of twenty-four. Did he append two books of the Scriptures to the Prophets, namely, Ruth to Judges, and Lamentations to Jeremiah, as many scholars maintain? On the other hand, should we assume that the Hebrew Canon at the time of Josephus consisted of only twenty-two books, while two more books were added at a later period, which made the Hebrew Canon consist of twenty-four books, and this final canonization of the Bible is recorded in the Baraita? The latter hypothesis is, I believe, the correct one, namely that the Jewish Bible at the time of the destruction of the Temple consisted of twenty-two books and the Books of Ecclesiastes and Esther were added later.[43]

From tannaitic literature we learn that there were varying opinions in reference to the Book of Ecclesiastes in relation to the defilement of the hands. Rabbi Judah said that "the Book of *Kohelet* defiles not the hands, and with respect to Song of Songs, there was a difference of opinion." Rabbi Jose said "Song of Songs defiles the hands, and with respect to Kohelet there is a dispute."[44] From all the passages we learn that the rabbis differed as to the Book of Ecclesiastes. According to everyone, the Song of Songs defiles the hands. From this we may safely conclude that the

[42] Comp. Ryle, *The Canon*, p. 165; W. Robertson Smith, *The Old Testament*, London, 1892, p. 164. Comp., also, Thackeray, Josephus, The Man and the Historian, 1929, p. 79.

[43] Josephus had in his Canon the Five Books of Moses, Thirteen Prophets, 1. Joshua, 2. Judges, 3. Samuel, 4. Kings, 5. Isaiah, 6. Jeremiah, 7. Ezekiel, 8. The Twelve Minor Prophets, 9. Ezra and Nehemiah, 10. Job, 11. Daniel, 12. Chronicles, 13. Psalms. In the third group, the Scriptures, he placed: 1. Proverbs, 2. Song of Songs, 3. Ruth, 4. Lamentations. *αἱ δὲ λοιπαὶ τέσσαρες ὕμνους εἰς τὸν θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν.* With *ὕμνους εἰς τὸν θεὸν* he refered to the Song of Songs, and with *ὑποθήκας* he refers to Proverbs, in which advice is given for the conduct of human life.

[44] M. Yad. III, 5. ר' יהודה (מאיר) אומר שיר השירים מטמא את הידים וקהלת מחלוקת ר' יוסי אומר קהלת אינו מטמא את הידים ושיר השירים מחלוקת אמר ר' עקיבא חס ושלום לא נחלק אדם מישראל על שיר השירים שלא תטמא את הידים שאין כל העולם כדאי כיום שניתן בו שיר השירים לישראל שכל הכתובים קדש ושיר השירים קדש קדשים ואם נחלקו לא נחלקו אלא על קהלת אמר ר' יוחנן בן יהושע בן חמיו של ר' עקיבא כדברי בן עזאי כך נחלקו וכך גמרו. Comp. reading in Meg. 7a; see additional note.

Song of Songs was canonized before the time of Akiba. The only difference of opinion among the early Tannaim was concentrated on the Book of Ecclesiastes. Some were of the opinion that the Book of Ecclesiastes does not defile the hands, therefore was not included in the Canon, while others maintain that there was a dispute among the early rabbis in reference to this Book, but there is no positive statement found to the effect that the Book of Ecclesiastes defiles the hands. In other words, there is no statement found in the controversy between the Tannaim that the Book of Ecclesiastes defiles the hands, which means that *Kohelet* was not included in the Canon at the time of the destruction of the Temple.

The difference of opinion between Rabbi Judah and Rabbi Jose can be summarized as follows: Rabbi Jose states that the Book of 'Song of Songs' was unanimously accepted in the Canon and hence defiled the hands, while the Book of Ecclesiastes was rejected, but after a dispute between the Schools of Shammai and Hillel, the Shammaites being against and the Hillelites for. The Shammaites won because they had a majority in the Assembly when the eighteen measures were adopted. Rabbi Judah, on the other hand, was of the opinion that 'Ecclesiastes' was unanimously rejected, while 'Song of Songs' was accepted only after a discussion.

In the famous gathering of the Shammaites and Hillelites which took place in the house of Hananiah ben Hezekiah, a few years before the destruction of the Temple, the question arose as to which of the books of the Scriptures should be canonized and should defile the hands and which should not; the status of the Book of *Kohelet* was descussed, the Hillelites maintaining that Ecclesiastes should be included in the Canon and hence defile the hands, while the Shammaites were against the defilement of the hands. At this gathering the Shammaites were victorious and all the amendmends of the Hillelites were rejected and therefore Koheleth was not included in the Canon. Thus Rabbi Simon says that the Book of Kohelet is מקולי בית שמאי ומחומרי בית הלל [ר' שמעון אומר קהלת][45] i.e. Kohelet, according to the Shammaites, does not defile the hands, as this Book is not sacred. From this we may further infer that

[45] Ibid.

the canonization of the third group, Hagiographa, did not take place before the year sixty-five, and only in that gathering Kethubim was added to the Bible.

The Book of Esther was likewise added to the Canon much later. According to the Talmud the Book of Esther also does not defile the hands,[46] which means that the Book was not canonized. That the Book of Esther was not included among the Scriptures which were canonized in the year sixty-five can be proved from the fact that in Megillat Taanit, where all the semi-holidays are recorded, the Festival of Purim is among them.[47] Had the Book of Esther been canonized, the holiday of Purim would not have been placed in the Megillat Taanit. The author of this chronicle in giving the list of the semi-holidays, states that fasting is prohibited on the holidays and on the days before them. If the Book of Esther was already canonized in the year sixty-five, it would have been unnecessary for the author of the Megillat Taanit to state that on the day of Purim fasting is prohibited. He does not mention the day of the New Moon when fasting is likewise prohibited, because the feast of the New Moon is mentioned in the Bible. Furthermore, when the Tannaim wanted to prove that the day of Purim is a day of rejoicing and that no Jew is allowed to fast on that day, they inferred this from the Megillat Taanit.[48] It would not have become necessary for the Tannaim to infer this law from the Megillat Taanit if they had had the Book of Esther in the Bible. The rabbis of the later period, however, when they wanted to prove that the day of Purim is a festival and that no Jew is allowed to work on this day, they inferred this law from the Book of Esther itself,[49] which goes to show that at the time of the early Tannaim, although the day of Purim was observed, the Book of Esther was not yet canonized. The Book of Esther was canonized at a much later period, some time after the Hadrianic period. Public opinion was primarily responsible for the canonization of

[46] Meg. 7a. אסתר אינה מטמא את הידים.

[47] בארבעת עשר ובחמשה עשר ביה יומי פוריא. Comp. S. Zeitlin Meg. Taanit, pp. 65–68.

[48] Yer. Meg. 70–71. Comp., also, B. T. 18b. Meg. 5b.

[49] Meg. 5b.

this Book. The rabbis were never anxious to have this book among the Hebrew Scriptures, but the Festival of Purim was celebrated for many centuries before the destruction of the Temple; already at the time of the Maccabees Purim was a holiday. The author of the second book of the Maccabees called it the Festival of Mordecai.[50] The Book of Esther was recited annually on Purim, but nevertheless it was not considered "inspired" and so was not included in the Scriptures.[51] The rabbis, however, after the Hadrianic period could not keep this Book out of the Canon any longer, due to the importance which was laid on the reading of the Megillah on the Festival of Purim, and thus they were compelled to include it in the Bible. The canonicity of Esther was due, therefore, to pressure of public opinion, and did not originate at the academies. This idea is borne out in the Talmud, where it is related that Esther sent to the scholars and said: "Inscribe my Book for posterity".[52] The scholars were at first reluctant to accept it, but finally yielded, and we may say that the canonicity of the Book of Esther was forced on the rabbis. Therefore as late as the third century, it was recorded in the name of Samuel that Esther does not defile the hands—that is, Esther does not belong to the Canon. "The Book of Esther was inspired that it

[50] II Maccabees, XV, 36. The author of I Maccabees in recording that Nicanor was slain on the 13th of Adar, does not mention that it was a day before Purim. From this many scholars deduce that the Festival of Purim was not observed in Palestine during the Second Commonwealth and was brought over from the Diaspora at a much later period. This theory is erroneous. Elsewhere I have shown that the year 152 A.S., 161 B.C.E. was a leap year, that is, the Jews had two months of Adar. Nicanor was killed on the 13th of Adar and therefore the author of I Maccabees who wrote this book shortly after the Hasmonean victory, knew quite well that Nicanor was killed on the first Adar, which was not a day before Purim. On the other hand, the author of II Maccabees, who drew his material from the books of Jason of Cyrene and compiled his work in the Diaspora at a much later period, not knowing that the year when Nicanor was killed had two Adars and having before him only the material of Jason, where it was recorded that Nicanor was beheaded on the 13th of Adar though that it was an ordinary year and added the words "the day before Mordecai," and that is the reason why we have the day of Mordecai mentioned in the second book, while it is entirely passed over in the first book. Comp. S. Zeitlin, Meg. Tannit, P. 118.

[51] Meg. 7a. אסתר ברוח הקודש . . . נאמרה לקרות ולא נאמרה לכתוב.

[52] Ibid. שלחה להם אסתר לחכמים קבעוני לדורות.

should be read on Purim, but it was not inspired to be written down." According to Eusebius, Melito, Bishop of Sardis, in the third quarter of the Second Century journeyed to Palestine to learn the exact number of the books of the Hebrew Canon. In his list Lamentations and Esther were not yet included, as Lamentations was probably added to Jeremiah, while Esther was probably not yet included in the Canon.[53]

The Hebrew Canon consisted of three parts, Torah, תורה Prophets, נביאים, and Hagiography, כתובים. Each of these had not only different degrees of sanctity,[54] but they were also canonized at different periods, the Torah at the time of Ezra, the Prophets some time in the Hellenistic period before the Maccabeans; they consisted of eight books, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets, and the Hagiographa were canonized in the year sixty-five, five years before the Temple was destroyed, and comprised the following nine books: Psalms, Proverbs, Job, Daniel, Ezra-Nehemiah, Chronicles, Ruth, Lamentations and the Song of Songs. The book of *Kohelet* was added some time in the beginning of the Second Century in the Academy of Jabneh.[55] Esther was added later in the Academy of Oushah. Although the Kethubim were compiled before the Roman period, and were known to the people, and the Psalms were chanted by the Levites in the Temple, and some of them may even have been translated into Greek nevertheless, the canonization of Kethubim came at a much later period, namely, in the year Sixty-five. The author of the Prologue to Ecclesiasticus refers to the books of the third group as other books—thus he says: "My grandfather, Jesus,

[53] Eus., *The Church History*, IV, 26; Ibid. VI, 25. The Church Fathers had different books and in different order in the Hebrew Canon. Their testimony must, however, be taken with a grain of salt, as they were outsiders and most likely they followed the order of the Septuagint. For more about the Hebrew canon, according to the Church Fathers, comp. Ryle, *The Canon*. (According to IV Ezra, 14, there were twenty-four books in the Bible, while another reading has ninety-four.)

[54] Tos. Meg. IV, 20.

[55] Yad. III, 5. אר"ש ב"ע מקובל אני מפי ע"ב זקנים ביום שהושיבו את ראב"ע בישיבה ששיר השירים וקהלת מטמאים את הידים. Comp. also, Krochmal מורה נבוכי הזמן שער י"א, Graetz, Kohelet, 1871.

seeing he had much given himself to the reading of the Law and to the Prophets and the other books of the Fathers."[56] In the year 132 B.C.E. when the grandson of Joshua ben Sirach wrote his Prologue to "The Wisdom of Sirach," the Hebrew Canon was not yet tripartite, as Kethubim was not yet canonized.

III

"The Holy Scriptures Defiles the Hands"

In the preceding pages we pointed out that books which were canonized defiled the hands. The question now arises why a book of the Scriptures defiled the hands. What is the underlying reason for such laws? The whole subject of the "Defilement of the Hands" presents many difficulties. The Sadducees indeed questioned the law, as to the reason why the Holy Scriptures should defile the hands.[57] The answer which was given by Jochanan ben Zakai to the Sadducees[58] does not throw much light on the origin of this Halakah. There is another problem which has to be solved. Why should the hands be defiled, and not the whole body? From what we know about the Laws of defilement in the Pentateuch, we learn that if any part of the body—a hand or leg touched any unclean thing, the person is considered defiled, and must go through all the laws of Purification.

The laws of Levitical cleanliness are the most complicated in the Talmud. Therefore, to understand the expression that the Holy Scriptures defile the hands, we believe it would not be out of place to give a short survey of the Laws of Impurity, and their development. According to the Biblical Laws, if a person touched a dead body, he is unclean for seven days, and for that period of time he must leave the camp. At the end of the seven days, he

[56] ὁ πάππος μου Ἰησοῦς ἐπί πλείον ἑαυτὸν δοὺς εἴς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν. In the same Prologue the author refers again to the third group as 'others,' "The Prophets and the others who followed after them." "The Prophecies and the rest of the books."

[57] Yad. IV, 6. אומרים צדוקים קובלין אנו עליכם פרושים שאתם אומרים כתבי הקודש מטמאים את הידים.

[58] Ibid. לפי חבתן היא מטמאתן.

must bring a sacrifice.[59] Any person who comes in contact with this man must leave the camp for one day, and he can only return to the camp after sunset, and after he has taken the prescribed bath. Likewise, the man who experienced pollution had to undergo the same grades of purification.[60] They are all called in the tannaitic literature ראשון לטומאה, which is the first degree of uncleanliness. A ראשון לטומאה can transmit its impurity, and any object which comes in contact with this "first degree" becomes a "second," but the "second" can not transmit any further. However, if the "second" comes in contact with Terumah, the Terumah becomes a "third" and it is unfit to eat, and must be burned.[61] Terumah which is unclean in the "third degree" can not transmit its impurity to others. If it comes, however, in contact with an object which is "sacred" the latter is defiled.[62]

The Tannaim who strove to bring religion into agreement with life, amended to the Laws of "impurity." They interpreted the word מחנה to mean Camp of God, or Camp of the Levites.[63] By this amendment the laws of temporary banishment for the "first degree" could only apply to the Sanctuary proper, and to the "Azarah" (the camp of the Levites) but the unclean person is not banished from the City.

The person who was unclean in the "first degree" had still to wait until the evening, and mere bathing of the body in water would not be sufficient to render the person pure. This was a great hardship for the Jews during the Second Commonwealth, as it hampered them in their daily life. So the Tannaim further amended the Laws of Impurity. They explained that the biblical law, which says that a man who is unclean must wait until sunset, refers only to the priests in the case of eating Terumah.[64] Otherwise mere washing of the body suffices to make a person pure, and it was not necessary for him to wait until sunset.

[59] Num. XIX, 11.
[60] Ibid. XIX, Deut. XXIII.
[61] M. P., XI, 4. Hag. 24.
[62] Ibid., Pes. 18b.
[63] Ibid., 68a. See S. Zeitlin, Les Dix-huit Mesures. R.E.J., Vol. 68.
[64] Sifra Shemine. טהור לחולין מבעוד יום ולתרומה משתחשך . . . יטמא עד הערב. See Idem, Takkanot Ezra, J. Q. R., N. S. VIII.

Even the prerequisite of washing the body to render the person clean, the early Tannaim considered a hardship, and they modified the law by instituting the *washing of the hands* as a sufficient substitute to render the person pure. This Takkana the Talmud ascribed to Solomon, who instituted "washing the hands."[65] On the other hand, according to the Talmud, Shammai and Hillel decreed the "defilement of the hands." The Talmudist[66] as well as the modern scholar[67] interchanged the Takkana of Solomon of washing the hands with G'zerah of Shammai and Hillel, "The defilement of the hands," and so complicated the entire subject of "washing the hands" and "The defilement of the hands."

I have shown elsewhere that the washing of the hands, and the defilement of the hands had nothing to do with each other. The former is a Takkana, an amendment of the early law, while the latter is a decree.[68]

The G'zerah of the defilement of the hands, according to the Talmud, was decreed by Shammai and Hillel. This decree was aimed particularly against the Priests. A Mishna in Hagigah tells us that after every holiday, all the vessels of the Azarah were dipped in water. The Priests said to the worshippers "Be careful

[65] Shab. 14b. Idem. The Halaka in the Gospels and its Relation to the Jewish Law in the Time of Jesus, H. U. C. A. Vol. 1. בשעה שתיקן שלמה עירובין ונטילת ידים.

[66] Shab. 14b. בשעה שתיקן שלמה . . . . ואכתי שלמה גזר.

[67] Comp. הגרון איש שלום in II–V.

[68] According to Shab. 14b. Solomon instituted the Takkanah of washing the hands בשעה שתיקן שלמה עירובין ונטילת ידים while Shammai and Hillel decreed defilement of the hands שמאי והלל גזרו טומאה על הידים. Dr. Klausner in the second edition of his book ישו הנוצרי says on p. 492 מפני הדברים הברורים ש"שמאי והלל גזרו" על נטילת ידים (שבת י"ד ע"ב) . . . . בטלה דעתו של ש' צייטלין שנטילת ידים היא מי"ח דבר שנתקנו רק בימי החורבן. If Dr. Klausner would be careful in the subject matter which he treats, he would find out that there is no mention made anywhere in the Talmud that שמאי והלל גזרו על נטילת ידים Shammai and Hillel decreed washing of the hands. What they really decreed was defilement of the hands שמאי והלל גזרו טומאה על הידים—שמאי והלל גזרו על טהרת ידים, Yer. Sh. 3d. Any student of the Talmud is aware of the difference between נזרו טומאה על הידים and תיקן נטילת ידים. Furthermore, error follows error. He wrongly ascribes to me that I said that washing of the hands is one of the eighteen measures which were adopted shortly before the destruction. What I really said was the defilement of the hands is one of the eighteen measures which were adopted before the destruction.

not to touch the vessels that can not be readily dipped, such as golden altar, or the candelabra."[69] The reason for dipping all the vessels in water after every holiday was due to the fear that the Israelites who came for the holidays to worship, might have handled the vessels in the Azarah. Therefore the priests insisted that the vessels should be purified. However, such vessels which were handled only by the Priests did not need purification. The Pharisees who strongly opposed any distinction between Priests and Israelites, insisted that even vessels touched by the Priests required purification. This is undoubtedly the decree of defilement of the hands which the Talmud ascribed to Shammai and Hillel; namely vessels touched by Priests in the Temple are defiled, just as when they were touched by the Israelites.[70]

Some Tannaim objected to the decree that any vessel of the Temple touched by the hands requires purification. This disapproval is well borne out by Rabbi Akiba's statement in which he declares: "We can prove our point that there is no defilement of the hands in the sanctuary,"[71] as Rabbi Akiba was likewise opposed to the decree that the hands defile the vessels in the Temple.

In the previous pages we believe we have shown the underlying reasons of the Takkana of washing the hands, as well as the decree of the defilement of the hands. We shall now endeavor to show the meaning of the statement that the Holy Scriptures defiled the hands. The decree of the defilement of the hands was aimed chiefly against the priests, just as were most of the other eighteen decrees which the schools of Shammai and Hillel adopted in the year sixty-five.[72] The purpose of these decrees was to make it impossible for the priests to eat the Terumah. One of these measures was Sefer,[73] The Book, i. e., that if Sefer "The Book" came in contact with Terumah, the Terumah became defiled and could not be eaten by the priests, but had to be burned. This decree was directed against the Priests and the Sadducees. The

[69] Hag. III, 7–8. ואומרין להם הזהרו שלא תנעו בשלחן [ובמנורה].

[70] S. Zeitlin, The Halakah in the Gospels, H. U. C. A., Vol. 1.

[71] Pes. 19a. אמר ר' עקיבא זכינו שאין טומאת ידים במקדש.

[72] S. Zeitlin, Les Dix huit Mesures, R. E. J., 68.

[73] שמונה עשר דבר גזרו . . . . . אלו פוסלין את התרומה . . . הספר,

Sadducees accepted only the laws of the Pentateuch and rejected the Oral Law. The Pharisees who stressed the Oral Law very much and were anxious that the Oral Law should be studied in the Academies in preference to the Written Law,[74] declared that "The Book," the Pentateuch, or any other Books which are canonized, i. e. Holy Scriptures, if they touch Terumah, the latter is rendered unfit for use. With this decree they made it impossible for the Priests to read the Pentateuch, and to eat Terumah, as the latter would be unfit for use. According to the Talmud "The Book" does not defile but only renders the Terumah unfit.[75] Thus the Book was put in the "second degree" of defilement which only makes Terumah unfit, and not ordinary food. With the decree that "The Book" makes Terumah unfit, the Pharisees did not gain their entire end, as the Priests could avoid contact of the "Sefer" with Terumah. So they decreed that "The Book" which is only of the "second degree" of defilement, makes the hands which touch the book not impure in the "third degree" but in the "second degree."[76] Therefore the hands which touch "The Book", as well as the "Sefer" itself make the Terumah unfit for eating. With this they accomplished their end, i. e., that the Priests could not read "The Book" and if they read it, the hands that touched it were declared in the "second degree," and hence they could not touch Terumah until evening, as washing the body was not sufficient to render them pure in connection with Terumah.[77]

So the book which is considered sacred in order that it should not be used was declared by the early Tannaim as defiling the hands. In consequence of this decree any sacred thing which cannot be used defiles the hands. For example, any part of the pascal lamb which was left over until after midnight defiled the hands, and so נותר portions of sacrifices left over beyond the

[74] Yer. Shab. 15c. שהמשנה קודמת למקרא . . . העוסק במקרא מידה שאינה מידה.

[75] Shab. 13b. פוסלין את התרומה.

[76] Yad. III, 2. כל הפוסל את התרומה מטמא את הידים להיות שניות . . . . כתבי הקדש שניים מטמאים את הידים.

[77] תרומה משתחשך. Comp. also B. K. 114b. מעשה באדם אחד שהיה מסיח לפי תומו שאמר זכורני כשאני תינוק ומורכבני על כתיפו של אבא והוציאני מבית הספר והפשיטני את כתנתי והטבילוני לאכל בתרומה לערב.

legal time, defiled the hands, פסח אחר חצות and נותר are holy, but cannot be used by anyone and therefore defile the hands.[77a]

Only the "Book," the Torah, which was in the Azarah[78] (otherwise called ספר עזרא[79]) did not defile the hands, the reason most likely for this being that it should not defile the High Priest when he read the Torah on the Day of Atonement.[80] However, if this "Torah" was taken out from the Azarah, then it did defile the hands just as all the "Books" did. On the other hand, if somebody brought into the Azarah any of the Prophetic books, or any part of the Pentateuch or other books, they did defile the hands,[81] as only the Sefer of the Azarah was excluded from the decree of defilement of the hands.

When the "Scriptures" were canonized, they were considered holy and were placed with the first two sections, namely, the Pentateuch and the Prophets. As "The Book," i. e., The Pentateuch and the Prophets, which according to the decree of the "eighteen measures," defiles the hands, so the "Holy Scriptures" also, as a part of the Hebrew Canon, defile the hands. Scriptures which were written before the Maccabean period and were popular among the Jews much before the destruction of the Temple, like

[77a] M. Pes. X, 9. הפסח אחר חצות מטמא הידים הפגול והנותר מטמא את הידים.

[78] Kelim 15, 6. כל הספרים מטמאין את הידים חוץ מספר העזרה.

[79] Tos. Ibid. B. M., V. 8. The Pentateuch which was kept in the Azarah was sometimes called the book of Ezra, as the belief apparently was that Ezra, who was a scribe, עזרא הסופר not only canonized the Five Books of Moses, but wrote the copy of the Pentateuch which was in the Azarah. Comp. also M. K., 111, 4, Jer. Tan. 68a.

[80] Yom. VII, 1. חזן הכנסת נוטל ספר תורה . . . . וכהן הגדול עומד ומקבל וקורא. Anything which was in use in the Temple did not defile other objects. Ordinary liquids are susceptible to Levitical uncleanliness, but wine and oil which are used in connection with the sacrifices are not susceptible to Levitical uncleanliness. M. Kelim, 15, 6. ונבלי בני לוי טהורין, כל המשקין טמאין ומשקה בית מטבחייא טהורין.

[81] Tosefta, Kelim, B. M. 15, 8; ספר עזרא שיצא לחוץ מטמא את הידים ולא ספר עזרא בלבד; וספר אחר אלא אפילו נביאים וחומשים וספר אחר שנכנס לשם מטמא את הידים. The expression ספר אחר used in this Tos. refers most probably to the Kethubim. It is interesting to note that the translator of Ben Sira used the identical expression ἀλλων πατρίων βιβλίων in connection with the Kethubim. This particular Tosefta was compiled apparently before the Kethubim were canonized and therefore he used the expression ספר אחר in referring to the books which later became known as Kethubim. Comp. Jer. Meg. 70d בספר אילו הכתובים.

Ben Sira, etc. do not defile the hands, since they were not included in the Canon.[82] Hence any book that defiles the hands is canonized. The book which does not defile the hands is not sacred, and is not included in the Canon. The Tannaim opposed the reading of the Kethubim on Saturday, and they declared that the "Holy Scriptures" should not be read on Saturday before Minhah.[83] This law, that the "Scriptures" should not be read on Saturday, was followed even in the later periods. A story is told that once when Purim fell on Saturday, the Megillah was read after Minhah.[84] From another story we learn, when the eve of the fast of the Ninth of Ab fell on Saturday, the Book of Lamentations was likewise read after Minhah,[85] as neither the Book of Esther which the Jews read annually on the Feast of Purim, nor the Book of Lamentations, which was read annually on the fast day of Ab, could be read at the proper time, when these days fell on Saturday.

IV

The Reason for the Exclusion of Jubilees, Ben Sira, etc. from the Hebrew Canon

In the previous pages we tried to show that the "Scriptures" were added to the Hebrew Canon in as late a period as the year sixty-five. We are now confronted with the following problem: Why were books like the Jubilees, Ben Sira, Tobit, Susanna, Judith, written in the Pharisaic spirit before the Maccabean period, not included in the Canon? In order to understand why these books were not included in the Canon, we shall take each book up separately and show the reasons why the Tannaim declared these as extra canonical.

[82] Tos. Yad. II, 13. ספרי בן סירא וכל ספרים שנכתבו מכאן ואילך אינן מטמאין את הידים.

[83] Tos. Shab. XIII, 1; Yer. Ibid. 15c.

[84] Yer. Meg. 74b.

[85] Yer. Shab. 15c. דלמא רבי ור' חיא רבא . . . . פושטין במגילת קינות ערב תשעה באב שחל להיות בשבת מן המנחה ולמעלה . . . למדנו שלשה דברים . . . אין קורין בכתבי הקודש אלא מן המנחה ולמעלה.

Jubilees.[86] The Book of Jubilees, or the Little Genesis, as it is sometimes called, contains the history from the Creation to the Exodus, dividing it into Jubilee periods of forty-nine years each. This Book was written, according to some scholars, between the year 135 and 105 B.C.E., that is before the rupture between John Hyrcanus and the Pharisees. This date of the compilation of the Book of Jubilees is not supported by the contents of the Book. From internal evidence we will be able to show that this Book was written at a much earlier period. First, the Laws of Sabbath are very strict and primitive and not at all according to the Pharisees of the period of John Hyrcanus. Again, the Book is divided into cycles of forty-nine years, called Jubilees. We are at a loss to understand why an author should write a book, call the book Jubilees and stress so much the observance of the Jubilees, when for many centuries Jubilees were no longer in existence among the Jews. Furthermore, the author complains against the leaders of the Jews for changing the calendar from a solar to a lunar-solar one, and thus disturbing the seasons, and making the year ten days shorter. The author bitterly complains that with this change the Jubilee years will be destroyed and profane days will become holidays. This, we believe, is sufficient evidence that the Book of Jubilees was written at a very early period when the Jews changed the solar calendar to a lunar-solar one, and many of the Jews opposed this innovation. The author expresses his opposition in the book: "And command thou the children of Israel that they observe the years according to this reckoning—three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts . . . And all the children of Israel will forget, and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths, and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it unto thee, and it is not of my own

[86] On the literature, and text, editions, of the Book of Jubilees, consult Schürer, Gesch. Vol. III; Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, Vol. II, p. 1–10.

devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the new moon—how (it) disturbs the seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees. For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh."[87]

The above quotation shows quite clearly that the Book of Jubilees was written when the question of the change in the calendar was still an issue among the Jewish people.[88] Otherwise, we couldn't account for the author arguing so forcibly against the change in the calendar, if this question had already been settled centuries before. To say that the Book of Jubilees was written in the second century before the Common Era is as utterly out of the question as to presume that anyone should

[87] Jubilees, VI, 32–38.

[88] See S. Zeitlin, *Some Stages of the Jewish Calendar*, 1929; Idem. Notes relatives au calendrier juif, *R. E. J.*, Vol. 89, 1930. In these essays I have shown that the Jubilee Year consisted of forty-nine days, which were added after seven cycles of seven years. These days were called the Jubilee Year. They began with the Sunday after the Day of Atonement up to the day before the Festival of Succoth. As to the question whether the Jews observed the Jubilee Year or whether it was economically possible for the Jews to keep the laws connected with the Jubilee Year, that is another matter; but one thing, I believe, is sure and that is, that the Jews had the Jubilee Year, as well as the Sabbatical Years at one time before the change of the calendar from the solar system to solar-lunar system occurred. It is most likely that the Jews did not observe the laws of the Jubilee Year, as they did not observe at the time of the first Temple many laws which we have in the Pentateuch.

write a book now in refutation of Sabbatai Zevi as the true Messiah. The issue of Sabbatai Zevi is dead for centuries and no man would raise this question again.

How can it be possible for an author so forcibly to argue against a calendar which for many centuries had already been discarded? The Book of Jubilees, in my opinion, is one of the earliest books of Jewish literature. The idea of the author was to give the history of the Creation and the laws in a Midrashic form, and it was written at a time when the change in the Jewish calendar occurred. The author being a very conservative Jew, opposed this change very bitterly, since with this change the Jubilee year disappeared from the Jewish calendar. We may classify this book as apocryphal to the Pentateuch. When the Pentateuch was canonized this book (and many like it) was excluded. And hence there could be no question about the canonization of this book in the year sixty-five, when the "Scriptures" were canonized.

There is no inkling found in the entire tannaitic literature to the effect that there was a controversy between the Pharisees and Sadducees on the question of the calendar. The controversy between the Pharisees and the Sadducees in relation to the Festival of Pentecost has no bearing whatsoever on the calendar. The Sadducees maintained that the Festival of Pentecost should be on a Sunday, since the Bible has ממחרת השבת, the morrow after the Saturday, regardless of the day of the month, while the Pharisees, on the other hand, maintained that the Pentecost should always fall on the fiftieth day after the first day of Passover, regardless of what day of the week it was. The phrase ממחרת השבת was interpreted as referring to the morrow of the first day of Passover.[89] The notion of the scholars that the Pharisees were against having Pentecost on Sunday is untenable, as this view is not borne out by the sources. The Pharisees maintained that the day of the Omer should always be on the sixteenth of Nisan, regardless of the day of the week and so Pentecost should always be on the fiftieth day after the Omer was sacrificed, i. e. the sixteenth of Nisan, again regardless of the day of the week.[90]

[89] Men. 65a.

[90] The reader will find a more detailed discussion of the controversy between the Pharisees and Sadducees on the question of Pentacost in an article by the

Ben Sira.[91] The reason why the rabbis did not include Ben Sira among the Scriptures is given in *Tosefta Yadayim*, where it is stated ספרי בן סירא וכל ספרים שנכתבו מכאן ואילך אינן מטמאין את הידים Ben Sira and all the books which were written from that time on do not defile the hands. The reason why the books which were written מכאן ואילך do not defile the hands is due to the fact that the rabbis were of the opinion that prophecy ceased from Israel after Daniel in the Persian period.[92] Therefore all the books written after that time cannot be considered a part of the Holy Scriptures. The Book of Ben Sira was written in the Hellenistic period and that was the reason for its exclusion from the cannon.

Ben Sira gives a description of a high priest Simon. With whom is this Simon to be identified? Some scholars are of the opinion that the high priest mentioned in the book refers to the Simon who flourished from 300 to 270 B.C.E.,[93] while others are of the opinion that it refers to Simon who was high priest of the Jews in 219–179.[94] The translator of the Book of Ben Sira, in his Prologue, calls the author of the original version his ὁ πάππος. If we should take the term ὁ πάππος in its usual sense of grandfather, then we would say that the Simon who is mentioned in Ben Sira refers to Simon II, and the original version of Ben Sira was written between 185–75 B.C.E. On the other hand, if we should assume that the word ὁ πάππος means ancestor, then Ben Sira could have lived many generations before the translator, and the Simon mentioned in the book may refer to Simon I, and the composition of the original book of Ben Sira may therefore be assigned to the first half of the third century B.C.E. Elsewhere we have pointed out that the Simon referred to by Ben Sira is the second one.[95] We may further substantiate this theory by a

writer, entitled, "The Date of the Crucifixion According to the Fourth Gospel" in the *Journal of Biblical Literature* 1932, pp. 266–77.

[91] On the text, editions, and Bibliography, consult Charles, *Apocrypha*, Vol. I, pp. 268–315.

[92] Seder Olam Rabba, XXX.

[93] Graetz, Gesch. III.

[94] Derenbourg, Essai; III, Krochmal מורה נבוכי הזמן שערי'.

[95] נר מערבי 1924.

passage from Ben Sira. In chapter 50:24 we read as follows: "May His mercy be established with Simeon,

And may He raise up for him the covenant of Phinehas; May one never be cut off from him;

And as to his seed, (may it be) as the days of heaven." This can be applied only to the time from 180–175 B.C.E., when the sons of Joseph (who was a grandson of Simon I and a priest also), Simon and Menelaus, tried to usurp the office of high priest from Onias the son of Simon II.[96] Ben Sira, as a pious Jew and much devoted to Simon II, prays to God that the priesthood should not cease from Simon's lineage and that the covenant of Phinehas should never be broken with Simon's children.

Tobit.[97] The story of this Book is as follows: Tobit, a pious Jew, of the tribe of Naphtali, with his wife Anna and his son Tobias, was taken into captivity by the Assyrians to Nineveh. Even in captivity Tobit was very scrupulous with regard to the Jewish laws and customs. He took particular pains in burying the bodies of his countrymen who had been put to death by the Assyrians and were not allowed by the Government to be buried. Once on the Feast of Pentecost Tobit sent out his son to bring some poor Jew to partake of the holiday meal with him. Tobias returned saying that there was a Jew lying in the street strangled. Tobit rose at once from his table without finishing his meal, hid the man, and at night buried him, for which the king ordered that he be put to death. Instead of being rewarded for his praiseworthy deeds, he was visited with a great affliction, and upon returning from burying the dead, he lay down to sleep in his courtyard. Then a sparrow's dung fell upon his eyes, and in consequence he became blind. Helpless and reduced to poverty, his wife, Anna, reproached him for the misery which they had to endure. One day under such provocation Tobit prayed to God that he should die. At the same time there lived in Ecbatana in Media, a pious

[96] That Simon, Menelaus and Lysimachus were priests and that they were the sons of Joseph of Tobias, the writer will endeavor to show in a separate essay.

[97] On the texts, editions, and literature see Schürer, *Gesch.* III; Charles, *Apocrypha*, Vol. I, pp. 174–201. See also the article by Marshall in Hasting's Dictionary of the Bible.

Jewess, called Sarah, the daughter of Raguel, who had been married seven times, and all her husbands had died on the bridal night by the evil spirit Asmodeus. Sarah was reproached by her maid for having slain them. She likewise prayed for death. The prayers of both were heard and the angel Raphael was sent to deliver both from their affliction. The aged Tobit recalled in the midst of his distress that he had once left ten talents of silver with Gabael of Rages in Media, and he sent his son, Tobias, for the money. When Tobias sought a guide, the angel Raphael offered his services, pretending to be a man by the name of Azarias, and these two set out on their journey to Media with a favorite dog. On the way, while Tobias was bathing in the River Tigris, a great fish leaped up out of the water and he caught it. Upon the advise of Raphael, he cut out its heart, liver and gall, to be used as a medicament later on. Passing through Ecbatana they stopped at Raguel's house, and Tobias asked for Sarah in marriage. Raguel consented, and he wrote an instrument of cohabitation, even that he gavè her to him to wife according to the decree of the Law of Moses. In the evening, as the newly married couple entered the bridal chamber, Tobit acting under the instructions of Raphael, burned the heart and the liver of the fish and this odor caused Asmodeus to disappear. The wedding was celebrated for fourteen days. Thus, during the fourteen days, Raphael took the opportunity to go to Rages to take the money from Gabael. After the marriage festivities were over, Tobit returned to Nineveh to his parents, accompanied by Raphael, and took half of his father-in-law's wealth with him. Tobias, upon meeting his father, applied the gall of the fish to his father's eyes, and his sight was instantly restored. Tobit wished to reward the faithful Azarias, whereupon the latter disclosed his identity, and returned to heaven. Full of gratitude to God, Tobit chanted a song of thanksgiving to God. He continued to live in health and prosperity for many more years.

From the contents of the Book we can safely say that the Book was written by a very pious Jew, who stressed the observance of the Jewish Law and particularly those relating to burying the dead. He also wants to show that God may test a man, as he tested Abraham and Job. He may even give power to Asmodeus

to test the man, as he tested Job, but in the end He will reward the righteous man.

As to the time of the composition of this Book, various dates have been advanced by scholars. Schürer is of the opinion that the Book was written in the course of the last two centuries before Christ. Ewald fixes it around 350 B.C.E.[98] On the other hand, Graetz[99] ascribes it to the period of Bar Kokba, and Kohut goes a little further and believes that the Book was written some time in the year 226 of the Common Era.[100] The chief reason for which Graetz places the composition of this Book at such a late date is that the principal object of the Book is to stress the duty for every pious Jew to bury the dead, even at the risk of his own life, as God would in the end reward him for it, and such a time in Jewish history, according to Graetz, was in the period of Hadrian, when those of the slain in Bettar were not allowed to be buried. We believe, however, that Graetz's theory is quite untenable, as his chief argument for giving such a late period of the Book of Tobit, is that Hadrian did not allow those Jews slain in battle to be buried. This custom of not allowing enemies to be buried prevailed among all the nations. Josephus tells us that during the civil war in Jerusalem, when the Zealots slew their enemies, they left them without burial, and any relative who buried his kin was punishable by death.[101] And so the Psalmist complains that "the bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them."[102]

We believe that Schürer is quite right in saying that the Book was written in the course of the two centuries before C. E. To be more exact, we would say that the Book was written during

[98] *History of Israel*, Vol. V, 209.

[99] *Monatschrift f. Gud. Jud.*, 1879.

[100] Geiger's, Z. vol. X. 49.

[101] B. J. IV, 6, 3; "They left the dead putrefying in the sun. For burying a relative, as for desertion, the penalty was death."

[102] Psalms LXXIX, 2–3. נתנו את נבלת עבדיך מאכל לעוף השמים בשר חסידך לחיתו ארץ שפכו דמם כמים סביבות ירושלים ואין קובר.

the revolt against the Syrians when many pious Jews were slain and their bodies were left unburied.

Furthermore from internal evidence, namely the Halakah recorded in this Book, we may conclude that it was written in an early period. The author relates that when Raguel gave his daughter in marriage to Tobias, he wrote an instrument of cohabitation,[103] which means he wrote a document (shtar) in giving away his daughter. This is the old Halakah, which says that a woman may be acquired as a wife by "shtar."[104] This law, however, was later amended. Instead of the "shtar" which had to be written by the father of the bride, a Ketubah was introduced, which was to be written by the groom. The Talmud ascribes this amendment to Simon ben Shetach.[105] In the Book of Tobit, we are told, however, that Raguel, the father, wrote the "shtar," and not Tobias, the husband. This indicates clearly that the Book was written before the time of Simon. It must, therefore, have been written either before the Maccabean period, or at the very latest in the early Maccabean period.

Now, if we are correct in assuming that the book was written in such an early period, why was it not included among the Kethubim when the latter were canonized in the year sixty-five? This difficulty is easily removed if we recall that "Tobit" still had the old Halakah which was already modified at the time of the canonization of the Kethubim. If there was a disagreement between a Prophetic book and the Pentatuech, the rabbis tried to reconcile it, but they would never canonize a book which was in direct contradiction with their Halakah. That is sufficient reason for not including the Book of Tobit among the Kethubim.

Susanna.[106] The contents of the book of Susanna is as follows: In the early period of the captivity in Babylon, there lived a woman named Susanna, beautiful, virtuous, and pious, a daughter

[103] VII, 11–13.

[104] Kid. I, 1. האשה נקנית בשלשה דרכים בכסף בשטר ובביאה.

[105] Shab. 14b. שמעון בן שטח תיקן כתובה לאשה. Comp. Yer. Ket. 32c; Tos. Ibid. XII, 1. A more detailed discussion of the origin of the Ketubah, will be found in an article by the writer, entitled, "The Origin of the Ketubah," which will appear shortly in the *J.Q.R.*

[106] On the texts, editions, and literature, comp. Charles, Vol. I, pp. 638–646.

of a priest. She was married to a man by the name of Joakim, who was rich and very much respected in the community. There were two elders in Babylon who were also judges. One evening they saw Susanna walking in her husband's garden, and their passion for her was aroused, and they tried to coerce her to lie with them, saying to her, "if you will not consent to our lust, we shall say that we saw you sin with a young man." But Susanna repulsed them with scorn and said that she would rather die than sin against God. The two judges to protect themselves accused Susanna, and summoned her to appear before the assembly. The two elders appeared as witnesses, telling the people that they saw Susanna lying in the park with a young man, who managed to escape before he could be arrested. Susanna protested her innocence, but the people of the assembly had to take the evidence of the two witnesses and condemned Susanna to death. As they were leaving the assembly house to lead her to be executed, a young man, by the name of Daniel, reproached the community, by saying that, without any examination or knowledge of the truth, they had condemned a daughter of Israel, and he undertook to prove the innocence of Susanna. He cross-examined the two elders separately, and put the same question to each, and asked them under what kind of tree did the adultery occur. Each gave the name of a different tree. The people being convinced of the innocence of Susanna and the malevolence of the two judges, put the two elders to death.

The author may not have had any motive in writing this story, but he certainly reflects his theological point of view; a man should rather prefer death to sinning against God, and he who trusts in the Lord, will be rewarded by him in the end. On the other hand, hypocrisy, as practiced by the judges, will meet with a just penalty.

As to the date of the composition of Susanna, we shall endeavor to establish this from the contents. The author of this book, in giving the story of Susanna, would certainly present the institutions and laws as they existed in his time. We are told in the book that Susanna was summoned before the assembly of the people. Apparently the institution of the Sanhedrin was not yet in existence at that time, otherwise the author would certainly have mentioned

the fact that Susanna was summoned to appear before the Sanhedrin. This proves that the story was written before the existence of the Sanhedrin, which means that it was written before the time of Simon II. Furthermore, Daniel in cross-examining the witnesses, asked the name of the tree under which the act of adultery was committed. In giving different trees, (which according to the Tannaim was called הכחשה) Susanna was not only acquitted, but the witnesses were put to death. This is the biblical law: "Then shall ye do unto him, as he had thought to have done unto his brother."[107]

The early Tannaim maintained that false witnesses can be put to death only in the case of an alibi, that is, if other witnesses come to testify that the said witnesses were together with them in a different place at the time that the supposed crime took place. If, however, their testimony does not agree, as in the case of the trial of Susanna, the defendent cannot be convicted, and the witnesses are free from punishment.[108] This law was already in existence at the time of Simon ben Shetach.[109] The author of the book tells us that when Daniel found that the two witnesses were not in agreement about the tree, they were put to death. This clearly shows that the book was written before the time of Simon ben Shetach.

The reason why the book "Susanna" was not included among the Scriptures can be readily understood, for the Halakah recorded in "Susanna" is early Halakah and did not agree with the Halakah which existed in the year sixty-five. This was sufficient reason for excluding this book from the Scriptures, just as the book of Tobit was excluded.

Judith.[110] The following is a brief account of the Book of Judith: Nebuchadnezzar, after conquering Media, sent a large force, under the leadership of his general Holofernes to take vengeance on Judea because the Jews had not come to his aid. Holofernes laid waste the various countries, demolished their temples, and their

[107] Deut. XIX, 19.

[108] M. Mak. I; Comp. M. San. V, 11.

[109] Comp. Mak. 5b; Tos. San. VI, 6.

[110] On the texts, editions, and literature see Charles, pp. 242–247; Schürer, *Gesch.* III.

gods, and demanded that Nebudhadnezzar alone should be worshipped as God. The Jews who had but lately returned from the Exile, resolved to resist Nebuchadnezzar with all their might and to defend their country and their religion. Joakim, the high priest in Jerusalem, sent instructions to Bethulia to stop the passes leading to the Capital. Holofernes called a council of officers to decide how to proceed with the campaign against the Jews. One officer, called Achior, an Ammonite, warned Holofernes that God in Heaven protects the Jews and no one can do them any harm unless they sin. This speech displeased Holofernes, and Achior was delivered to the enemy in Bethulia. Holofernes then laid siege to Bethulia. After this had lasted for forty-seven days, the water supply of the city gave out, and the inhabitants of the city suffering very severely, demanded that their leaders surrender the city to the enemy. When the distress in the city had reached a climax, a wealthy, beautiful and very pious widow, by the name of Judith, resolved to save her people by a great act of daring. Prepared by praying and strict observance of the Jewish law, she made her way to the camp of the enemy, taking a single maid servant with her and a bag of "pure" food. Holofernes was captivated by her beauty, and he invited her to his camp. On the evening of the fourth day, Judith was invited to participate at a banquet, which was given in her honor. After the guests had departed, she was left alone with Holofernes. When the general was lying intoxicated upon his bed, Judith decided that this was the most opportune moment for carrying out her design. She took his sword and cut off his head. Then she and her maid servant managed to leave the camp without being observed and made their way to Bethulia, taking the head of Holofernes with them. When the enemy discovered that their general had been betrayed by the Jewess, they fled in all directions, hotly pursued by the Jews, who killed a great number of them. Achior, seeing the wonders of God, had himself circumcized and became converted to Judaism. The Jews celebrated this great victory with sacrifices to God and with great rejoicing.

The author believed that Israel's troubles were due to their sins, and if the Jews would follow God's commandments and observe the laws, he would deliver them from all their enemies

who threatened their religion and their country. Judith, because she was devoted to God, and because she strictly observed the dietary laws, was able with God's help, to conquer Holofernes.

The original language of this book is commonly accepted to have been Hebrew. Schürer rightly points out that Judith was written in the Hellenistic period when the Jewish religion, as well as their country, were threatened by the Syrians.[111]

Graetz's opinion that the book of Judith was written at the time of Trajan,[112] is not even to be considered, as Clement of Rome, who died before Trajan, already in his Epistle to the Corinthians, gives an account of the Book of Judith. He says: "The blessed Judith, when her city was besieged, asked the elders to suffer her to go out into the camp of the strangers. So she gave herself up to danger, and went forth for love of her country and her people in their siege, and the Lord delivered over Holofernes by the hand of a woman. Not less did Esther also, who was perfect in faith, deliver herself to danger, that she might rescue the nation of Israel from the destruction that awaited it; for with fasting and humiliation she besought the all-seeing Master of the Ages."[113] Furthermore, the author of the Book of Judith relates that when Achior was converted to Judaism, he was circumcised. If the book had been written after the destruction of the Temple, as Graetz assumes, then why does the author fail to mention that Achior was baptized, for baptism was already a necessary requirement for proselytes.[114] We must, therefore, assume that the book

[111] Schürer, Ibid.

[112] *Gesch.* III.

[113] LV.

[114] The institution of baptism for proselytes came into existence in the year sixty-five, when the Gentiles were declared in a state of זב. Büchler, in an article in the *J.Q.R.*, 1926, entitled, "*The Levitical Impurity of the Gentile in Palestine before the Year Seventy*," does not accept the date of the year sixty-five as a terminus *a quo* for this institution. He claims that in the year 17–18 the Gentiles were already considered unclean. His argument is based on a statement found in the Talmud: Yom. 47a אמרו עליו על ר' ישמעאל בן קמחית פעם אחת סיפר דברים עם ערבי אחד בשוק וניתזה צינורא מפיו על בגדיו ונכנס ישבב אחיו ושמש החחיון. Tos. Yom. IV, 20 שיצא לדבר עם המלך ערבי וניתזה צינורא. According to Büchler the high priest concerned here was Simon (Ishmael), the son of Kamethis, who was appointed by Gratus in the year 17–18, and so at that time the Gentiles were already considered in a state

was written before the destruction of the Temple, when baptism was not yet a requisite for conversion to Judaism.

In order to understand why Judith was not included in the Scriptures it is only necessary to recall that the Book of Esther which is quite similar to it, was not included in the Canon until a very late period, for the rabbis had been opposed to the inclusion of the Book of Esther in the Canon. Only through pressure of public opinion was this book finally included, as the Book of Esther had been read for centuries on the festival of Purim. It may be true that the Book of Judith was connected with the festival of Hannukah[115] and may have been read during the days of Hannukah, but the festival of Hannukah itself was not very popular among the Jews during the Second Commonwealth, when the Hasmonean dynasty was overthrown by Herod. Moreover a statement is found in tannaitic literature that a fast was declared on Hannukah.[116] The festival of Purim, however, was always very popular with the Jews. The Book of Jubilees, Ben Sira, Tobit, Susanna, Judith, and other similar books, such as, First Maccabees, the Wisdom of Solomon, or books of an Apoca-

of Levitical impurity. However, after critical examination of all the passages in the tannaitic literature, relating to this episode, we believe that Dr. Büchler's theory is not acceptable. The story recorded in the Palestinian Talmud reads as follows: שיצא לדבר עם המלך ערב יום הכפורים וניחזה צינורא של ריק מפיו על בגדיו וטימאתו ונכנס יהודה אחיו ושימש תחתיו. This version is found several times in the Palestinian Talmud, and it is undoubtedly the correct one. It is hardly conceivable that the high priest would go out from the Temple on the Day of Atonement to take a promenade with an Arab—or to talk over matters with him. The text in the Babylonian Talmud is corrupt. In place of ערב it has ערבי. Dr. Büchler furthermore quotes the following passage from the Talmud to prove his point: כי אתא רב דימי אמר בית דין של חשמונאי גזרו ישראל הבא על הנכריה חייב משום נש"נא Ab. Zarah, 36b. But Rav Dima was an Amora who lived in the fourth century and hence his statement cannot overthrow my thesis, as we have shown from many passages of tannaitic literature that Gentiles were not subject to Levitical impurity and do not transmit it. הגוי והבהמה הנוגעים במת כלים הנוגעים בהן טהורין. Tos. Oh. I, 4, הבהמה והגוים אין מקבלים טומאה Tos Neg. VII, 10, הגוים והגר התושב אינן מטמאין בזיבה Tos. Zab. II, 1. There is no reference found anywhere in the Tannaitic literature or in the Hellenistic literature before the destruction of the Temple that baptism was a requisite for conversion to Judaism. See also Craetz, III, n. 19.

[115] See Zunz, *Gottesdienstliche Vortrage*, p. 131.

[116] Yer. Tan. 70d. מעשה שנזדו תענית בחנוכה בלוד.

lyptic nature, which were written in the Hebrew language, or in the Greek language, were considered ספרים חצונים and these books were prohibited from being read, and anyone who read these, according to the rabbis, would not share a portion in the world to come, while such books which have no connection whatsoever with Judaism,[117] as the books of Hamerum (Homer), were not prohibited from being read.

The early Jewish literature may be divided into two sections כתבי הקודש the Holy Scriptures, and the Extra-Canonical Books ספרים חצונים. The term ספרים גנוזים which occurs in modern Hebrew literature, and is used quite frequently by modern scholars, is an erroneous one, as no such term is found in the Talmud, and there were no books of that name.[118]

The Jewish tradition connects the canonization of the Hebrew Scriptures with the Great Synagogue. This Essay, I believe, supports this tradition. Many scholars have denied the existence of the Great Synagogue. They considered it a rabbinical fiction.[119] I believe, that of the scholars who dealt with the historical question of the Great Synagogue, some did not penetrate into the history of that period, while others did not fully comprehend the sources in the original language. Had they made a thorough investigation of the tannaitic literature, they would not have come to such a hasty conclusion. The institution of the Great Synagogue was not a myth and the rabbis did not invent it. It was a reality and it had great influence in helping to shape the history of the Jews during the Second Commonwealth.

[117] M. San. X, 1. ואלו שאין להם חלק לעולם הבא . . . ר' עקיבא אומר אף הקורא בספרים החיצונים; Yer. ibid. 28a כגון סיפרי בן סירא וספרי בן לענה, אבל ספרי המינים . . . הקורא בהן כקורא באיגרת.

[118] Comp. Charles, *Apocrypha* V. I, p. VII,

[119] Kuenen, Over de mannen der groote Synagogue 1876; Robertson Smith, The Old Testament, p. 169; "It has been proved in the clearest manner that the origin of the legend of the Great Synagogue lies in the account given in Neh. viii.–x . . . and everything that is told about it, except what we read in Nehemiah, is pure fable of the later Jews." Compare also H. E. Ryle: The Canon of the Old Testament, Excursus A. Kohler, H. U. C. A., Vol. I, p. 388, "Without going into detail, it can be positively asserted that the organization is a fictitious product of the Rabbinical schools."

The Great Synagogue was not a permanent institution which existed at the time of Ezra only and lasted up to the time of Simon the Just but it was something like a constitutional assembly which gathered from time to time when the need for such assemblies arose. One such assembly met at the time of Ezra upon the return from the Exile. Another one met at the time of Simon the Priest II (The Just); while another such assembly met in the year 141 B. C. E. when the High Priesthood was given to the family of the Hasmonaim.[120] Still another Great Synagogue assembled in the year 65 C. E., after the great victory which the Jews had over the Roman general Cestius, when a new government was established and a constitution was drafted, and in that period the Hebrew Scriptures, that is, the last part, the Kethubim, were canonized.[121]

[120] See S. Zeitlin, The Origin of the Synagogue, Proceedings of the American Academy for Jewish Research, 1930–31. Comp. George F. Moore, Judaism, III, p. 10.

[121] Idem. Megillah Taanit, p. 108.

ADDITIONAL NOTE

כל כתבי הקדש מטמאין את הידים שיר השירים וקהלת מטמאין את הידים ר' יהודה (מאיר) אומר קהלת אינו מטמא את הידים ומחלוקת בשיר השירים ר' יוסי אומר שיר השירים מטמא את הידים ומחלוקת בקהלת ר' שמעון אומר קהלת מקולי בית שמאי ומחומרי בית הלל (so according to Meg. 7a) אמר ר' שמעון בן עזאי מקובל אני מפי ע"ב זקן ביום שהושיבו את ר'אב"ע בישיבה ששיר השירים וקהלת מטמאים את הידים אר"ע חס ושלום לא נחלק אדם מישראל על שיר השירים שלא תטמא את הידים שאין כל העולם כלו כדאי כיום שניתן בו שיר השירים לישראל שכל הכתובים קדש ושיר השירים קדש קדשים ואם נחלקו לא נחלקו אלא על קהלת א"ר יוחנן בן יהושע בן חמיו של ר"ע כדברי בן עזאי כן נחלקו וכך גמרו. M. Yad. III, 5.

"All Holy Scriptures defile the hands. The 'Song of Songs' and 'Ecclesiastes' defile the hands. Rabbi Judah said,—'Ecclesiastes' does not defile the hands but as to the 'Song of Songs,' there was a difference of opinion. Rabbi Jose said 'Song of Songs' defiles the hands but in the matter of Ecclesiastes there was a controversy." (So according to the reading in Meg. 7a which undoubtedly is the correct one). Rabbi Simon, (a Hillelite) said "Kohelet is מקולי בית שמאי and מחומרי בית הלל." (According to the school of Shammai, Kohelet does not defile the hands. This corresponds to the statement of Rabbi Jose, a Hillelite, that 'Kohelet' was rejected, but only after a dispute between the schools of Shammai and Hillel).

Rabbi Simon ben Azzai said, "I have a tradition received from the 72 elders that on the day when R. Eleazar ben Azariah was made president, it was determined that the 'Song of Songs' and 'Kohelet' defile the hands." Rabbi Akiba denied that there had ever been a controversy with respect to the book of Song of Songs. If ever there had been a controversy, he said, it was only in the matter of the book of 'Ecclesiastes.' From this statement of Rabbi Akiba we may deduce that the Song of Songs was accepted into the Canon before the destruction of the Temple. This agrees with the opinion of Rabbi Jose that שיר השירים מטמא את הידים. Rabbi Johanan the son of Joshua, the son of Rabbi Akiba's father-in-law concurs in Ben Azzai's statement that the Court of Jabneh decreed that 'Kohelet' as well as 'Song of Songs' defile the hands. This means that the Book of Kohelet was added to the Hebrew Scriptures then.

It has been shown in Chap. III that anything which is sacred but cannot be used is מטמא את הידים defiles the hands. With this view in mind, we can understand the underlying reason for the decree that בשר תאוה מטמא את הידים. The Tosefta of Ma'aser Sheni 1, 8 read as follows: משנזרו (אבל לא לזבחי שלמים) לוקחין חיה ועוף לבשר תאוה שיהא בשר תאוה מטמא את הידים אמרו אין לוקחין חיה לבשר תאוה אבל לוקחין העוף לבשר תאוה. One may buy with the money which was redeemed *Ma'aser Sheni* any חיה ועוף לבשר תאוה. Since the decree that בשר תאוה מטמא את הידים i. e. flesh of the animal which was bought with the money with which the *Ma'aser Sheni* was redeemed, defiles the hands, one may not purchase any beast. The reason for this is quite clear since בשר תאוה is still sacred but yet cannot be used for secular purposes, one may not purchase with this money any beast which is not fit for the altar אין לוקחין חיה לבשר תאוה. (Comp. M. Ma'aser Sheni 1, 3 הלוקח בהמה לזבחי שלמים או חיה לבשר תאוה יצא העור לחולין. This Mishna most likely dates back to

the period before the decree בשר תאוה defiles the hands.) One may however buy a fowl for בשר תאוה since a fowl is permitted as a sacrifice אבל לוקחין העוף לבשר תאוה. Comp. Jer. ibid. Chap. 1, 52d, particularly the statement בראשונה היו אומרין לוקחין בהמה לבשר תאוה והיו מבריחין אותו מעל גבי המזבח חזרו לומר לא יקחו אפילו חיה אפילו עופות. Comp. also ibid. 1, 15, הלוקח בהמה לזבחי שלמים בשוגג יחזרו דמיה למקומה במזיד תעלה ותאכל במקום, בזמן הזה תמות. אמר ר' יהודה במה דברים אמורים בזמן שמתכוין ולקחה בתחילה לשום שלמים אבל במתכוין להוציא מעות של מעשר לחולין בין בשוגג בין במזיד יחזרו דמים למקומן. More on the question of redemption of Ma'aser Sheni or בשר תאוה will be discussed at length in my forthcoming book on the development of the Halakah.

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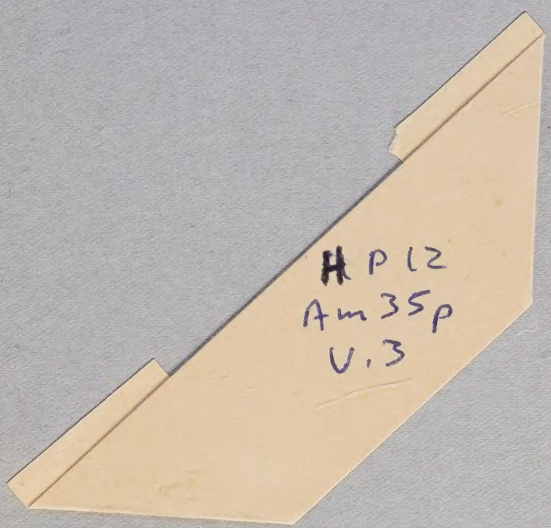

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